

THE CHINESE RECORDER

VOL. I.I.

JULY, 1920.

No. 7

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NOTES ON CONTRIBUTORS

Mr. CHEN TU-SEU is a well-known and progressive scholar and thinker. His article gives an insight into the attitude of the best informed scholars of New China towards Christianity. The article, which is here translated, appeared in the March Number (1920) of "La Jeunesse." The translator, Dr. Y. Y. Tsu, is a Professor in St. John's University, Shanghai, and is connected with the Chung Hua Sheng Kung Hui.

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VOL. LI

JULY, 1920

NO. 7

Editorial

Religious Revivals in China.

THERE are many signs of renewed religious activity in China. Dr. Chen Huan-cheng started a Confucian Society several years ago. This movement amounted to a Confucian revival though it is not now very active. Yet the humanistic ethics of Confucius are being linked up with modern ideas from the West. The 同善會 has branches all over the land and expresses this combination of Confucian and modern ideas. The activities of Governor Yen in Shansi are another evidence of the renewed influence of Confucian Humanism. His attempt to show that Confucianism does not overlook God is interesting.

Buddhism is also showing considerable signs of awakening. Two new Buddhist magazines began publication this year. One, "New Buddhism" (新佛教), is published in Ningpo; the other, "The Sound of the Tide" (海潮音), is published in Hangchow. The characters on the cover of the first three numbers of the latter paper were written by ex-President Li Yuan Hung, Mr. Chang Chien, and the Governor of Yunnan respectively. The first number contains a plan for a new Buddhist centre, which looks like an institutional church on a large scale; and at least a third of the number deals with the Buddhist Church Year Book of 76 pages, called 佛教年鑑.

Both these publications are written in the national language and have articles by returned students.

The Military Governor of Yunnan has recently sent to Eastern Chekiang for two Buddhists to go there and propagate Buddhism. Two abbots, one from Ningpo and one from Putu, have already arrived in Yunnan. One Monastery in Kansu has ordained 1,000 Buddhist monks in a year. In the Yangtze Valley many temples are being built and repaired. Literature is also being produced. Many members of the student class are now joining the ranks of the Buddhists. The full effect of these revivals cannot be foretold. That they will change the situation with regard to Christianity is self-evident.

* * *

**New Christian Ap-
proach to Buddhism.**

MOST of the articles in this issue indicate new mental activity on the part of Chinese thinkers with regard to Christianity. Already the Christian forces are responding in some measure to the new religious situation now emerging. Rev. Lewis Hodous of the School of Missions, Hartford Theological Seminary, is now in China studying these new religious developments. We hope to publish some of the results of his investigations later. The Buddhists are to receive special attention. The China Continuation Committee at its last meeting appointed a Special Committee on Work among Buddhists. This Committee arose out of the interest aroused through the work of the Rev. K. L. Reichelt, whose plans for a special Buddhist Institute are being published in this issue. Mr. Reichelt has been led to devote his whole time to work among the Buddhists in a somewhat remarkable way. His article describes what is in effect a unique experience. It is an instance of the understanding Christian spirit securing response from the best Buddhist spirit. The Christian brotherhood of which he speaks has a peculiar significance at this time when we are trying to find new approaches to this old problem. Kuan Tu, the ex-monk of whom he speaks, expects to study in preparation for this work while Mr. Reichelt is on furlough. Of necessity some of the details in this attempt to win Buddhists are still a little vague; only actual experiments will finally solve them.

While he is at home Mr. Reichelt hopes to secure assistance for the founding of this Institute. Mr. Reichelt and his Buddhist friends have hold of a great idea and have seen a great vision. They are starting this work at the most opportune

time. Those who desire in any way to assist in establishing this proposed Institute may correspond with the Editor. We believe that a movement like this will help win for Christ many who might otherwise be less than satisfied in Buddhism.

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**"New Demands on
Missionaries."**

ONE of the effects of the war is to bring to the front the higher standards for missionaries which have for some years been emerging. Out of the bigger opportunities for missions is growing the demand for better preparation of its missionaries.

Chapter XVI of "The Missionary Outlook in the Light of the War," a book recently published by the "Committee on the War and the Religious Outlook," deals specifically with this topic. All that missionaries had and were in the past and more is demanded of present-day missionaries, for they are to leaven the life of the nations with a "true Christian spirit." The chief emphasis on the qualifications of future missionaries is laid on their personality. They must have (1) "*An International Mind.*" They must be able to measure up to the highest ideals. The provincial spirit cannot fully sense the magnitude of present-day opportunities for service. The larger opportunities demand a larger spirit. Then there must be (2) "*A Sense of Brotherhood.*" Men everywhere are moved by a desire for self-expression that will no longer brook assumptions of racial, intellectual, or spiritual superiority. Those who profess the FATHERHOOD OF GOD must practise the *Brotherhood of Man*. We dare not claim God as our Father in a loud voice and man our brother in a whisper. Christian missionaries must be bigger than race or sect. To be of the greatest help they must have (3) "*A Socialized Outlook.*" They must work for the regeneration of society as well as for individuals: they must know how to put regenerated individuals at work for society. Their ideal must be not a favoured group of individual Christians but a truly Christian society. They must work "to save families, communities, regions, and nations." They dare not work to save individuals alone and leave the mass of individuals to go to the dogs. For this there will be necessary (4) "*A Disposition toward Co-operation.*" He who can only work when left alone is an anachronism. If there is union with God there will be ability to unite with others in doing the work of God. It is no longer possible to give individuals or denominations all the room they imagine they must have. The genuine successes of others must mean as much to them as their own; if not they have less than their full quota of Christian spirit. Above all, they must have (5) "*A Message with a clearly Christocentric Emphasis.*" "The

Gospel in its simplicity is the Gospel that saves. Not theology, but Jesus brings the world to real repentance." "He who knows Jesus Christ, knows God, duty, and destiny."

Last there must be (6) "*A Friendly Appreciation of the Vital Truths in Non-Christian Thinking and Literature.*" Truth is never hurt by truth. Truth can only have one source. To search for and recognize it in mission fields is essential to creating that friendliness which will make possible a hearing of the additional message of Christianity. To intentionally ignore the best in the life of a people gives an impression of that sense of superiority which the modern world can no longer brook. To win their friendliness and sympathy is to work with them for the better things the missionary has come to give.

Thus the modern missionary must promote and live up to the best ideals of the present life as well as point and lead the way to a future one. Those of us who are already on the field should be stimulated to use every opportunity to improve ourselves. The missionary who thinks he has nothing more to learn is the one least qualified to be an efficient missionary in the modern world.

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The Originality of China.

THE origins of the art, literature, laws, and religions of existing nations in the West can be traced back to some extra-national source. Many of the names used in connection with Christian activities have pagan associations. It is a good check on our Western pride of race and achievement to remember that as far as we know China is original in those things in which to a large extent we are copyists even though we have improved upon them. China has outlasted many nations and peoples whose origin was contemporaneous with hers. As a unified people she is original in the length of the history behind her. In art, she has sought to express her own culture and can only be judged by her own standards. The delicate traceries of festooned gorges, many bronze and jade antiques, her spiritual aspirations as recorded in poetry and literature, her high conceptions of the "Princely Man" as the social leader and highest social product, were developed in no school but her own. She has, it is true, also assimilated much that has come in from the outside; even in this there is a hint of originality in the ease and thoroughness with which it is done. Yet her own character, aspirations, and achievements stand out above all these assimilations. The highest forms of her religious life are her own, as also the terms with which she sought to express the musings of her sages about God. It is because these cannot be studied comparatively that they offer a peculiar difficulty to those who academically value them on the basis of the

contents of Western terms for the same concepts. Has this power of origination been lost? It is undoubtedly quiescent. But when China thinks more in terms of the universal through response to the Supreme Revelation of God she will make additional contributions to the life and thought of the world that will be as distinctly her own as any of those of the past? The opportunity of world service now looming up will waken her drowsy soul.

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**The Y. W. C. A.
National Convention.**

"THE most *significant* of all the great religious gatherings I have seen during eighteen years." With these words Charles W. Gilkey, a man of wide experience in religious conventions, begins a short report in "The Baptist," May 1, 1920, on the recent National Convention of the Y. W. C. A., held in Cleveland in April 1920. The "significance" seems to lie in the freedom of spirit manifested. Judging from this report the leaders of this Convention gauged the needs of its delegates better than the leaders of the Student Volunteer Convention did. The outstanding problem of this Convention was the basis of membership of Student Associations. In a final vote of 1,320 to 210 it was decided that a definite personal confession of Christian faith should be a sufficient qualification for active membership as over against the present requirement of Church membership. The freedom of the minority is still maintained in that it is still possible for Student Associations which desire to do so to maintain the old qualification of membership. Mr. Gilkey said that this expressed the trust of the Convention in the Christian youth it represented. He interprets this overwhelming vote as meaning that the essence of Christianity "does not consist in a theological dogma or an ecclesiastical status, but in a personal purpose to follow Christ and to serve one's fellows in His spirit—and in the growing life and deepening experience to which that purpose inevitably leads." Throughout the discussion a deep spirit of loyalty to Christ and the Church was evident. The spirit of the Convention expressed itself in adopting as its own "The Social Ideals of the Churches" as expressed by the Federal Council, and accepted the responsibility of taking its part in righting the wrongs of the social order. Above all, the writer feels that this Convention discovered the secret of religious association by achieving a large measure of self-determination, together with a visible unity of the spirit. "The Cleveland Convention," he says, "has discovered anew the real spirit of Christian unity." The principles of Jesus were pushed to their logical conclusion. This Convention as it will affect students will also register its influence upon future missionary work.

Promotion of Intercession

MILTON T. STAUFFER.

AND THIS IS THE CONFIDENCE THAT WE HAVE IN HIM, THAT, IF WE ASK ANYTHING ACCORDING TO HIS WILL, HE HEARETH US: AND IF WE KNOW THAT HE HEAR US, WHATSOEVER WE ASK, WE KNOW THAT WE HAVE THE PETITIONS THAT WE DESIRED OF HIM. I John v:14, 15.

SUMMER CONFERENCE CENTERS.



At how many of these centers will you be present this summer in the spirit of prayer? Underline them. Add other conference centers not indicated on this map. Write in the names of speakers. They need your prayers. Make a list of the delegates, particularly Chinese delegates, whom you wish especially to remember. Then cut out this map and slip it into your Bible as a daily prayer reminder.

These Conferences are the most important subjects for prayer this summer. Their spiritual possibilities are tremendous. Here is *our* opportunity. Prayer is a stewardship,—a trust administered by one person in behalf of another. Will we be faithful in this stewardship? Prayer is an investment. How great will our investment be in these summer conferences?

Contributed Articles

基督教與中國人 Christianity and the Chinese People

MR. CHEN TU-SEU (陳獨秀原著)

(Translated by Y. Y. TSU)

WHEN a large section of a community believes in a certain thing, there must be a good reason for the belief, which makes it an important social problem. Christianity has been in China for four or five hundred years. Although we cannot say that all followers are so from conviction, yet of followers from conviction there must be many. Hence certain weighty social questions have arisen therefrom. Hitherto we have regarded Christianity as a kind of superstitious religion and as having no significant relationship with our lives, and so we have not deemed it worth while to study it or to treat it as a serious social question. We have, as a result of our neglect, reaped certain troublesome diplomatic and social effects from the coming of Christianity, instead of any positive spiritual benefit. If we continue to regard this religion in the old way, and think that our own sacred religion (Confucianism) will surely be able to exterminate it in time, then we shall continue to reap the evil effects instead of the benefit. Christianity has become an influential factor in the spiritual life of our people and indirectly also in our material life. Our own sacred religion is perhaps in no position to deal with it, and certainly no mere hoisting up of the sign-board of our own religion can hope to exterminate it. And so, in my opinion, the rational attitude toward Christianity is to treat it seriously and study it as a subject of great social significance. I hope we shall not continue to talk about it with closed eyes as in the past.

(2) During the Middle Ages, Christians persecuted scientific and liberal thinkers. Such wrong policy we cannot but condemn. But at the same time we should ask ourselves where European civilization came from? One source is Greece.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

The other is Christianity. At present, the natural sciences have made wonderful progress and certain theological teachings of Christianity, like Creation, the Trinity, and miracles, have lost their force, and the ordinary person thereby concludes that Christianity is refuted. My idea is that Christianity is the religion of love, and unless we accept the doctrine of Nietzsche condemning the love of fellowmen, then we cannot lightly say that we have done with the Christian religion. The root teaching of Christianity is faith and love, and its other teachings are branches and leaves. Even the Old Testament emphasizes this as, e. g., Genesis 9. 5-6.

(3) There are various reasons why our people do not accept Christianity: (a) the Christian Church is looked down upon on account of the presence of insincere followers; (b) on account of diplomatic troubles arising out of Christian missions some people hate it; (c) our reverence for our own sages; (d) the aristocratic tradition of our Classics; Confucius and Mencius dealt with kings and nobles, while the Bible tells of Jesus and fishermen and publicans; (e) our anti-foreign spirit; (f) ill-feeling due to conflicts between Christians and non-Christians; (g) antagonism of ancestor-worship; (h) literary inferiority of the Bible compared with the Classics; (i) ignorance; (j) suspicion roused by mystic practices of Catholics. Frankly speaking, for the most part we ourselves have been in the wrong. Foreigners may have been in the wrong also on one or two points, but they have already remedied their faults. I hope that they will make no further mistakes, but will follow conscientiously the last instruction of Jesus, as recorded in the last two verses of Matthew's Gospel. As to ourselves, we look back with regret upon our blundering attitude in the past. Now that we have better understanding, I hope our scholars will study this religion with impartial minds.

(4) Our attitude toward Christianity should not merely be one of superficial understanding, with a view to removing cause for future trouble, but one of deep-seated appreciation. We should try to cultivate the lofty and majestic character of Jesus and imbue our very blood with his warm sympathetic spirit. In this way, we shall be saved from the pit of chilly indifference, darkness, and filth, into which we have fallen.

[Next, Mr. Chen discusses the difference in essence between Chinese and occidental civilization. According to his analysis, Chinese civilization is methodological, rationalistic, speculative, and

lacks driving force, due to failure to give due recognition to the emotional side of human nature and to cultivate it. On the other hand, occidental civilization is highly dynamic, on account of the influence of Greek estheticism and Christian religion. For this reason we have lofty ethical teachings, concerning loyalty, filial piety, virtue, etc., but feeble moral stamina. This leads him to the study of Christianity and especially the personality of Jesus Christ. To supply what is lacking in our national civilization, Mr. Chen proposes the adoption of Christian moral education on the part of our people based upon the life and teaching of Jesus Christ.—Translator.]

(5) We should appreciate the power of our emotional nature, but at the same time we should not forget that it is blind and irrational. Mere knowledge is not to be relied upon, but we should not throw knowledge away. In walking, we depend upon the muscular power of our legs, but we need our eye-sight to guide us. In the same way, our emotional nature supplies us the motor power of life, but our knowledge is the guide.

The doctrines of Creation, Trinity, and miracles, are mostly traditions of the past, which have been nullified by the historical and physical sciences. We should discard the old beliefs and search for new ones. What are the new beliefs? They are embodied in Jesus' wonderful personality.

Not only are we to discard the old traditions, but also to remember that the existing theologies and ecclesiastical rituals are insignificant as compared with the personality of Jesus. Jesus said, "Here, however, I tell you, there is something greater than the temple" (Matthew 12.6). "I desire mercy and not sacrifice" (*ibid* 12.7).

The Jews killed Jesus because He had said, "I am able to destroy the temple of God, and to build it in three days" (*ibid* 26.61). What we should worship is not the visible temple, which was built in 46 years (John 2.20), but that which Jesus built in the heart in three days, greater than the temple. We need not seek aid in any theology or put trust in any ritualism, or join any particular denomination. We go direct to Jesus and knock at His door and ask that His lofty and magnificent character and His warm sympathetic spirit may be united with us as one. He said, "Ask and your prayer shall be granted; search, and you shall find; knock, and the door shall be opened to you" (Matt. 7.7).

(6) What kind of character and spirit does Jesus teach?

(a) An exalted spirit of sacrifice:

"I am the Living Bread that has come down from Heaven. If any one eats of this Bread, he will live for ever ; and the Bread that I shall give is my flesh " (John 6.51).

"For my flesh is true food, and my blood true drink " (*ibid* 6.55).

"He who takes my flesh for his food, and drinks my blood, remains united to me, and I to him " (*ibid* 6.56).

"He who loves father or mother more than me is not worthy of me ; and he who loves son or daughter more than me is not worthy of me." (Matthew 10. 37).

"And the man who does not take his cross and follow in my steps is not worthy of me " (*ibid* 10.38).

"For whoever wishes to save his life will lose it, and whoever, for my sake, loses his life shall find it" (Matt. 16.25)

Before his death, Jesus knew that one of his twelve disciples was going to betray him, and he lifted the cup and said to them: "Drink from it, all of you ; for this is my blood which is poured out for many for the forgiveness of sins." (Matt. 26.27,28).

(b) The spirit of forgiveness :

"For, if you forgive others their offences, your heavenly Father will forgive you also " (Matt. 6.14).

"Repentance for forgiveness of sins should be proclaimed on his authority to all nations—beginning at Jerusalem " (Luke 24. 47).

"There is rejoicing in the presence of God's angels over one outcast that repents" (Luke 15. 10).

"I tell you, her sins, many as they are, have been pardoned because she has loved greatly ; but one who has little pardoned him, loves but little " (Luke 7.47).

"There will be more rejoicing in Heaven over one outcast that repents, than over ninety-nine religious men, who have no need to repent" (Luke 15.7).

"You have heard that it was said—'Thou shalt love thy neighbor and hate thy enemy.' I, however, say to you—Love your enemies, and pray for those who persecute you, that you may become Sons of your Father who is in Heaven ; for He causes His sun to rise upon bad and good alike, and sends rain upon the righteous and upon the unrighteous" (Matt. 5.43-45).

"You must not resist wrong ; but, if any one strikes you on the right cheek, turn the other to him also ; and when any

one wants to go to law with you, to take your coat, let him have your cloak as well" (Matt. 5. 39-40).

"I did not come to call the religious, but the outcast" (Matt. 9.13).

(c) The spirit of love and brotherliness:

"The blind recover their sight and the lame walk, the lepers are made clean and the deaf hear, the dead, too, are raised to life, and the Good News is told to the poor" (Matt. 11.5).

"Honour thy father and thy mother and thou shalt love thy neighbor as thyself" (Matt. 19.19).

"Go and sell your property, and give to the poor, and you shall have wealth in Heaven" (Matt. 19.21).

"It is easier for a camel to get through a needle's eye than for a rich man to enter the Kingdom of Heaven" (Matt. 19.24).

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the great first commandment. The second, which is like it, is this—Thou shalt love thy neighbor as thou dost thyself. On these two commandments hang all the Law and the Prophets" (Matt. 22.37-40).

"Love one another; love one another as I have loved you (John 13.34).

"This poor widow has put in more than all the others for every one else here put in something from what he had to spare, while she, in her need, has put in all she had to live upon" (Luke 21.3,4).

The Pharisees and scholars ridiculed Jesus for eating with publicans and sinners. Jesus replied: "What man among you who has a hundred sheep, and has lost one of them, does not leave the ninety-nine out in the open country, and go after the lost sheep till he finds it? And when he has found it, he puts it on his shoulders rejoicing; and on reaching home, he calls his friends and his neighbors together, and says, 'Come and rejoice with me, for I have found my sheep which was lost.' So I tell you, there will be more rejoicing in Heaven over one outcast that repents, than over ninety-nine religious men, who have no need to repent" (Luke 15.1-7).

This is the character and the spirit that Jesus teaches. It is the fundamental Christian teaching. Aside from the character and spirit of Jesus, we know no other Christian doctrine. Such fundamental teaching has not been destroyed by science, and never will be.

(7) Jesus said, "Every one that listens to this teaching of mine and does not act upon it may be compared to a foolish man who built his house on the sand. The rain poured down, the rivers rose, the winds blew and struck that house, and it fell; and great was its downfall" (Matt. 7.26,27).

Are the Christians of the world all like the foolish man or not? We need not speak about those who look upon preaching as a means of livelihood. In every country there are many professed Christians. Why do they not oppose the unchristian acts of militarists and the moneyed? And why do they, instead, connive at the injustices practised by them? They see the 'House of Prayer for all the nations' turned into 'a den of robbers,' and are indifferent. They hold tenaciously to frivolous traditions as if they were the weightiest doctrines. In my view, these foolish men, and not the anti-Christian scientists, are the real destroyers of Christianity. The responsibility for its destruction should be on their shoulders.

What is the condition of Christianity in China? I fear that so-called "rice-Christians" are still numerous.

Our greatest fear is that politicians, now-a-days, are trying to make use of Christianity for their own purposes. They raise such catch-phrases as "Christianity to save the country" to oppose a neighboring country. They have forgotten that Jesus came not to save a country, but to save the entire human race for eternal life. They have forgotten that Jesus teaches us to love our neighbor as ourselves. They have forgotten Jesus' command to love our enemies, and to pray for our persecutors. They attack communism as "the greatest evil of the future," and "the doctrine of chaos." They have forgotten that Christianity is the Good News of the poor, and Jesus is the friend of the poor.

The Christian Renaissance*

HSÜ PAO CH' IEN

BY "renaissance" I mean "an attitude of dissatisfaction towards the imperfection of the present order of things, in order to realise better things in the future," as Dr. Hu Shu has so ably put it in one of his articles. Then, Renaissance is a movement in the realm of thought, a mental process or phenomenon, characterised by criticism and dissatisfaction on the one hand, and reconstruction on the other. As "thought is the mother of action," so "Renaissance" is a necessary instrumentality, through which great changes in life are wrought.

Since "May the 4th," last year, everybody in China has seen, with mixed amazement and joy, two new movements, namely the patriotic movement and the Renaissance movement. At first people suspected that the so called patriotic movement was instigated by a certain political party, but time has sufficiently proved that it goes much deeper than that. The explanation is this:—The great changes that are taking place the world over, and the Renaissance movement that was started in China about three years ago, have sown the seed which, in its due season, has sprung up. There are now 260 different kinds of new periodicals in the colloquial to be found in the book market; the figure is certainly indicative of the influence that the popular Renaissance movement is exerting.

These two popular movements in China have within a short space of time achieved a great result, and their influence is being felt one way or another by everybody. They have aroused a new sense of patriotism on the part of the citizens of the Chinese Republic, and to-day many young men are ready to fight, and, if necessary, to die for their country and for the ideal that they hold. The far-reaching influence of these popular movements has inevitably caused the Christians in China to pause and think. Why is it that Christianity—a religion which we claim to be identical with truth and power, with its hundred years' prestige in China, and its four hundred thousand adherents—could not do what the popular movements have just done? What is wrong with Christianity? Is it

*A paper read at the meeting of International Christian Fellowship, Peking, 12/5/20.

Christ? No, it can not be. Is it the Christians? Well, the Christian people of China are certainly as patriotic—if not more so—than the leaders of the Renaissance movement. We, as Christians, feel that we have a very important part to play in the salvation of the nation. What, then, is the difficulty? One chief difficulty is the division in the church and its lack of a united front. "Divided we fall, united we stand." The "China for Christ Movement" was launched with that in view last December at Shanghai. Side by side with the "China for Christ Movement," evidences can be seen everywhere that a corresponding new thought movement has been conceived in the mind of Christians and will soon be born.

In Peking, as early as January 28th, an informal meeting was called to discuss the subject "What should be our attitude towards the popular Renaissance movement which in the main is agnostic and anti-Christian?" The meeting was attended by several prominent Christian leaders, both foreign and Chinese, and as a result of the meeting an apologetic group was formed. The group is carrying on four kinds of activities, namely, publishing a monthly paper called "The Life" for students, giving lectures to student groups, collecting materials that have an apologetic bearing, and arranging conferences for Christians, as well as for Christians and non-Christians. An informal conference was held on March 14th at Wofossu. The meeting was attended by Mr. Tsai Yuan Pai, the Chancellor of the Peking Government University, Mr. Hu Shu and Mr. Chiang Meng-ling, all popular leaders in the new moment in China, and was characterised by a spirit of frankness. Only recently, the group has decided to send out a questionnaire on this Christian Renaissance containing, in my estimation, questions that should be thought through by every Christian.

Is it really necessary to start such a Christian Renaissance Movement? Are Christians ready for such a movement? Will such a movement do more harm than good? These and other questions might be asked in this connection. My answer is this: that no matter whether Christians are ready or not, such a new movement is bound to come; not only that, this movement can not be confined to any one city and is bound to become nation-wide. Two things make such a movement inevitable, namely, the demand of the age, and the awakening inside the church. Leaders of the new popular movement say that the conflict between religion and science is an everlasting

and therefore irreconcilable one, that religion is a retarding force in human progress, and that Christianity, being the most influential, is therefore the worst enemy to civilization. Whether these charges are the result of misunderstanding and prejudice, or not, it is up to us Christians to make our case. Others think that Christianity after all may not be a superstitious religion, and are beginning to turn their attention to it. Whether these humble and thirsty non-Christians will ever get satisfaction in Christianity, also is up to us. As to the question whether such a movement is going to do more harm than good, that again rests with us. People often think that appreciation and criticism are two conflicting attitudes, but in fact, they are not. Criticism, made in a constructive spirit and received by a sympathetic mind, is often most wholesome and profitable. We Christians need to examine fearlessly into the state of things regarding our own Christian life as well as the life of the church in general. So if we promote and guide this new movement courageously and carefully, it is not going to be difficult to enlist sympathy and support.

Now, let us ask, along what direction is such a movement tending? What are some of the problems that it wants to raise, and what reforms or changes does it want to effect. Before answering this question, however, I wish to say a word of appreciation about the Christian work in China in the past century, because it is only with a genuine spirit of appreciation of what Christianity has done in the past, and a strong desire to see Christianity take a still larger place in the life of the nation in the future, that such a paper as this is justified. In spite of the fact that there are many places where reforms are necessary in the Christian Church, the church nevertheless is the most influential organization for good in China. Missionaries, from the early pioneers down, have set a good example of self-sacrifice, suffering, patience, and love through their work and life. The Boxers of 1900 were not strong enough to kill off the rising Church. To-day, wherever the church is established, the glad tidings are preached, hospitals and schools are opened, lives are saved, and strong and capable personalities are produced. The following are some well-known examples. In General Feng Yu Hsiang's army, five out of eight thousand soldiers are reported to have become Christians, and his army, though small, can well be considered as a model Christian army. The one that stands

foremost in the list of statesmen that every Chinese can be proud of is Mr. C. T. Wang, a Christian. Mr. Chang Po-ling, through his service to young men, is perhaps doing as much as any educator can do. Two or three years ago, when the flood was on, the church was entrusted by the government to take an active part in the flood relief work. And so I might go on mentioning things that Christianity has done for China. But I am fully aware that by so doing, my paper will not be one on "Christian Renaissance" because an attitude of criticism is one of the chief characteristics of the Renaissance movement. So, then, let us turn to the main subject at hand.

Our first question is what is wrong with the Christians, you and myself included, in China? Well, Christians in China may be divided into four classes. The first class is the missionaries. A certain amount of autocracy still exists among them, that is, sometimes, a missionary thinks he is the mission or the Church. A simple lesson on democracy is still to be learned, it seems to me. Sometimes we find that missionary life is accompanied by too much comfort, ease, and laziness. In a place like Peking where the weather is so dry that people who are not accustomed to it feel nervous, and where social entertainments are so numerous, there is a strong tendency for the trifling away of time. The late Mr. H. L. Zia of the Association Press was reported to have said this in replying to his friend who advised him not to work too hard, as he had contracted tuberculosis: "I will never for one moment imitate the bad example of some lazy missionaries." Right in this connection, let me say a word regarding the question of smoking. Undoubtedly, smoking, to many of you who do smoke, is only a small personal habit. You will perhaps say: "Smoking helps my digestion and is certainly no evil. Even the medical authorities do not agree among themselves as to the bad effect of smoking." But, friends, smoking is becoming more and more a serious social problem in China. She spends millions of dollars every year on cigarettes alone. In a city like Peking, everywhere women, children, ricksha coolies and beggars can be seen smoking. Smoking is sucking the very vitality and weakening the will power of the life of the nation. If you and I smoke how can we possibly stop a child or a beggar from smoking. If you and I smoke, how can we possibly attack an evil like the B.A.T.? Now, if we can not stop a child or a beggar from smoking, and if we can

not attack an evil like the B.A.T., because we smoke, is it not a very serious limitation on the efficiency of our Christian work? So I earnestly beg every one of you who do smoke to give it up for China's sake as well as for the efficiency of your work. Then, there remains the question: "What should the missionaries do in China?" My answer is, that their duty in the main should be to train Chinese leaders. Of course, there are different ways of training men, but, no matter what work he may do, if a missionary forgets this solemn responsibility, or is unable to discharge this duty well, I think it is better for him to book a passage and bid adieu to this land, because for him to attend to trifles is wasteful, and the test of his work is not so much what he himself has done as what he has inspired others to do. As to the question: "Should more missionaries be sent to China?" my answer would be both in the affirmative and in the negative. We certainly need more men and women that are specially trained and qualified, but nothing less than that will be satisfactory. The second class is the Chinese ministers and preachers. The sermons they preach are mostly of poor quality. This of course has to do with the kind of training they received, but partly it is because of the lack of desire to cultivate themselves, so as to keep themselves abreast with, if not ahead of, modern movements in the world. Besides, many pastors are so tied up to daily routine and business details, that the spiritual need of their congregations is hardly met. The third class is the Christian lay-leaders. My first impression is their scarcity. I wish there were more than one C. T. Wang, Chang Po-ling, and General Feng, but unfortunately the fact is not so. Right here in Peking, in some churches, there are potential leaders of that type. But for one reason or another they are not making their influence felt and consequently their salt has lost its savour. What is most unfortunate of all is that there are many scabs or blacklegs, to quote Mr. Baker's favourite phrase. They are mostly well-educated Christians, who ought to be the pillars and props of the new Church in China, but to-day they rather prefer to take a stand-by-and-criticise attitude towards the Church! The fourth class is the ordinary church members. "Rice Christians" are still to be seen everywhere, religion to them falls nothing short of superstition, and vital Christian faith seems to be lacking.

So much for the first question. Now let us turn our attention to the second question, that is, "What is wrong with

the internal life of the Church?" Here there are several things I want to take up. First, a clear conception of the Church is lacking. What is a Church? and what should its functions be? These and other similar questions have already come up for discussion in the previous meetings of the Fellowship. Second, the requirement of creeds before a person can be baptised. Now, I believe that creeds are the expression of the religious faith of early Christians, and so were once very important. But after two thousand years of experience, have we not outgrown some of them? Is it not ridiculous to make such requirements as some creeds now demand? Creed is the outgrowth of faith, faith is not the outgrowth of creed. So by requiring the acceptance of creed, we are actually putting the cart before the horse! Besides no two persons' religious experiences are exactly the same, so one person's religious experience cannot be pre-determined by another. Jesus himself, as far as I know, laid down only two commands (you may call them creeds if you want to), that is, love for God and love for man, and these two can be accepted by any Christian. Perhaps you will say: "Do not bother about the creeds, they are not important, and they can be reinterpreted." But, personally, that does not satisfy me. If they are not important, why should we require them? As to reinterpretation, such evasions seem to me to be unsatisfactory. Take for instance, resurrection of the body. It seems to me that we should either believe it all, or not at all. Otherwise, a half-way acceptance means intellectual dishonesty. Third, the ritual of the church. Too much ritual means formalism, formalism means hypocrisy, and hypocrisy leads to selfishness. Some churches will not allow a member of another church to take Holy Communion and some insist that a person not immersed is not a Christian! This leads us to the fourth point, namely, denominationalism. Denominationalism means faction. I am told that in America there are two or three hundred of them. That certainly is plenty. In China, though the number is not so large, yet we have more than we can possibly handle. Denominationalism has a past history in the West. But it should not bind those of the present generation. Especially meaningless Western divisions ought not to be imposed upon the Chinese Church. They weaken the Church, and they would not have existed in China, except for the fact that they were introduced by the missionaries. Some churches advocate strongly a

world-wide movement of their particular denomination, but I prefer to see a movement like the "Inter-Church World Movement" succeed instead! The purpose of the "Chinese Christian Church Movement" is not to create a new denomination as some might have so suspected, but marks the beginning of a movement or a tendency towards which all churches in China should eventually incline. It is high time that the Church should give up all petty divisions and factions. In the present world-wide movement for unity and co-operation, the Church must lead rather than hold back, if it desires to maintain itself as a vital factor in advancing civilization. Fifth, administrative authority. With the new awakening on the part of Chinese Christians for self-government and independence, the mission policy in China is at once confronted with a very delicate problem. Of course, all missionaries admit that the mission is only the scaffolding while the Church is the building. But, in this period of transition, what is the wisest thing for the missionaries to do? Should they keep everything under their control as in the early days? Or should they turn everything loose, and let the Chinese Christians have the whole control? Supposing they take the second course, what then would be their duty? It seems to me the solution of the whole question lies in the training of Chinese leaders—the real function of missionaries in China to-day as we have already said. One of the best ways to train leaders is by the project method, the essence of which is the giving to the learner of a definite task, for which he is responsible. By actual practice and through first-hand experience even though mistakes are made, self-reliance and the joy of accomplishment are gained. By indefinitely postponing the facing of this problem, by merely drifting, the problem of training leaders will never be solved! Missionaries should trust the Christian enterprise to Chinese leadership even though the Chinese leaders may make mistakes. Sixth, the educational program of the missions. At the conference at Wofossu with the leaders of the popular movement, Mr. Chiang Meng-ling made this remark: "I don't know of any mission school product who has sacrificed his life for a patriotic cause. The mission school graduates are only good for clerical work." A remark like this is no doubt quite unjust, because it was the mission schools that paved the way for China's education, and they have certainly turned out products that are even to-day important figures in the nation.

However, the remark is perhaps typical of the non-Christian educated class. They maintain that it is up to China to educate her youth, and that a foreign educational program will not meet the needs of China, even though the good intention is sufficiently proved. With this general feeling abroad, and with the fact that mission schools in China are not officially registered with the Chinese government, the mission educational policy is being worked out under a serious handicap. And this makes it more imperative that men and women of the very highest quality should be developed, which undoubtedly is being done by some mission schools. But for the bulk of mission schools the situation is not quite ideal. Invariably the principal of a mission school is a missionary. If he is an educator himself, and if he has a very good Chinese associate, everything is all right. But in many cases, it is not so. An average teacher is required to teach half a dozen subjects at different times. He is expected to be nearly omniscient! As a rule, mission school students speak good English and are well trained in athletics but their Chinese is poor. Somehow or other, the mission educational policy and the national educational policy do not go together very well. When the patriotic movement was on, very few mission school principals could handle this situation in a satisfactory way. Some time ago, I read an article in a certain educational review by a Mr. H. C. Hsu. The writer is an ex-teacher of a certain mission girls' school in Hunan and is a graduate of the Higher Normal College of Peking. He discussed the pros and cons of the mission school problem, and the article, if possible, ought to be read by every missionary who is doing educational work.

My third and last question is this: What is wrong with the Church in its relation to the community? The question has already received considerable attention in our previous meeting, so I want to be very brief. The Church is not so much a paradise in miniature as an army arrayed against evil, working to establish on the earth the kingdom of God. As long as the Church is not doing this, Christianity, as represented by the Church, fails. So our need at present is the application of Christ's teachings and example to our social problems, a Christian social platform, that is a statement of things that we stand for or against, a declaration of what part Christianity can play in China's attempt to solve her numerous problems, and a real conviction, demonstration, and action to make good such a

declaration. In conclusion, let me repeat that it is only because I have a genuine spirit of appreciation for what Christianity has done in the past, and a strong desire to see Christianity taking a still larger place in the life of the nation in the future, that such a critical paper as this one of mine is justified. The fact is that the Church is far from being perfect. A Christian, facing such a situation, may take one of two attitudes, namely, either, a passive attitude, stay away and keep silent, or a positive attitude, criticise with a constructive spirit, and actually make the Church a fitter instrument to bring about the kingdom of God. I am well aware that my paper is not well balanced; many points may be overstated or even based on wrong information. If, in some cases, missionaries are lazy and enjoying a good time, there are many more cases where they are overworked and suffering tremendous hardship. And for many defects of the Church, I as a Christian and as a Christian worker, am as much to blame as anybody else. However, that should not blind us from seeing the defects that do exist, and should not prevent us from making reforms that are necessary. No matter how different our viewpoints may be, we all work for the same objective, that is, to live a better Christian life individually, and bring about the kingdom of God through a better Church collectively. We should be big enough to welcome criticism, and should be tolerant enough to work together for a common end, in spite of differences. The apologetic group that we have formed in Peking does not stand for any division or faction. We are searching for light from all quarters, and welcome every person, whether he or she belongs to the old or the new school of thought, to become a member of our group. So to-night, on behalf of our group, I wish to extend our hearty invitation to you to join.

The Up-building of the Church

C. T. CHIU

WHY was the Church founded? In the first place it was founded to save men. God the Trinity founded the Church for the sake of saving men. The founding of the Church was accomplished by the combined strength of the Spirit and men working together. At the time of Pentecost, the great descent of the Holy Spirit, when the 3,000 people were baptised, the Church of the New Covenant was founded.

The Savior is the head of the Church, the chief cornerstone. Prophets and apostles built upon His foundation and then the holy disciples in equal fellowship of labor all built up the Church. Each day it spread out more broadly from near to far just as the waters cover the sea; its influence will certainly extend to every nation. We who are born in this generation should spend our whole time in preaching the gospel. We should work together in bearing the responsibility for it and thus we can take up the unfinished work of the disciples and bring it to the perfected ideal.

We hope that every person may obtain salvation by escaping evil, leaving death and entering life. The prophets and apostles were men such as we are and we may copy what they did. Why should we fall below them in any way? The Holy Spirit is eternal and his strength is without limitations so we should with a united heart build up the Church. Although Gu Kong* wished to remove a mountain, he found it not so easy of accomplishment (though it was finally done by some of his descendants some generations removed). If we make use of our inheritance in the past and prepare for the future, there will certainly come a day when the task shall be perfected. Now if we wish to build the Church on the earth, there are several problems which we as disciples must carefully study.

The first is that of repentance and reform. Repentance and reform, the New Birth. These expressions may seem to be different in meaning but their deepest meaning is united. It is only the difference between the spring and the water which flows from it. The men of the world have knowledge, wisdom,

* A character in an old Chinese story.

and ability and so manage the great affairs of the earth. But it is by no means so certain that they can cause to prosper and to up-build the great divine matters. Although Moses was versed in all the learning of the Egyptians he only deserved to be called by God to go do His work after he had been put through God's testing and proving process and had his character moulded. Paul was very learned indeed but it was not until he had repented and reformed and become united with the Lord that he was ready to prepare for the work of spreading the gospel. Our Lord told Nicodemus that if a man is not born again he cannot see the Kingdom of God. This is not only an interesting statement but its meaning is very deep.

I have seen a man in a theological college studying for many years hoping in the end to serve the Lord and his fellow men whole-heartedly but in the midst of his study he changed the string of his violin and was swamped in worldly affairs. Again there may be a man preaching from the pulpit who can even influence people a little but afterwards he rebels against the doctrine and runs off about other matters. Also there are those who have been baptised and received into the Church and whose names are written in the church records and yet even then fall away and are finally cast out. People of this kind have not yet truly repented and reformed. A man must heartily repent and reform his life and be truly born again.

Secondly—Faith. If we look back to the beginnings of the early Church we find that it was absolutely dependent upon the faith of the holy disciples. In the eleventh chapter of the Epistle to the Hebrews there is abundant proof that the early disciples were praised because of their faith. The foundations of the Church were firmly and safely placed. Jesus said, "You must have faith in God." From this we can see that a heart of faith is a very essential part of that foundation on which the Church is built. If Paul and Peter had not had hearts of faith, how could they have preached the gospel to the heathen and established so many churches? When the strength of faith is so great, then the Church gradually advances and spreads abroad. It is all the result of the faith of those early Christians. If we who live in this generation would keep the faith of those first generations the Church would certainly make much more rapid advances: not twice as fast or several times as fast, but 10 or 100 or 1,000 or 10,000 times as fast as it is advancing at present.

In this new day the door for preaching is wide open. Those who listen, listen attentively and are glad to accept the life offered. Those who give in their names as longing for the gospel are more than can be counted. Still each year there are only a few received into the Church. This is because our faith is not perfect so it is not strange that we have only such meager results. Let us hope that our souls may receive the greatest possible strength so that we may receive the full measure of fruit for our labors.

Thirdly—Love. The first fruit of the Holy Spirit to be mentioned is love. Love was the very pivot of John's whole life and thought and teaching. In the gospel or in the letters written by him, whether in relating events or in narrative, love and its results stand out like a beacon light on a rocky shore. Certainly he is one of the valiant generals of Christ, a man of great worth in the Kingdom of Heaven.

The Head of our Church uses love as the chief foundation stone of the Kingdom of Heaven. Therefore Christ while on earth said, "You must love one another; just like I have loved you, you must also love one another. If you love one another all men will thus know that you are my disciples" (John 13, 34-35).

If we investigate the founding of the Church we find that it was originally established because of the power of love otherwise it could never have stood against the bold enemies which it was compelled to face. The Church exists because of love and intercessory prayer, mutual exhortation and comfort. Those who had and those who lacked held things in common and so there was a powerful influence exerted. It is most important that we copy the love of Christ and always "walk in love." The established Church of to-day is the Church which was anciently built on love as its foundation. From now on if we of the Church can love each other and can love until it includes all men, then the prosperity of the Church will be assured very quickly and its growth will be rapid.

Fourthly—Sanctification. Only by sanctification and cleansing can we hope that our characters will ever be at their best. We must be in harmony with the holiness of God and receive the filling of the Holy Spirit. We must copy the example of our Lord Jesus Christ. When he does this, a Christian can have no greater proof of his fitness to be an office-bearer. A person like this is always close to God. That which he does is

well-regulated. What he prays for he will receive. He is like an electric lamp in connection with the power-house. The power to produce light or darkness is in our own hands. If in everything we are always clean and holy, what we do will be suitable, what we plan for and work for will be accomplished. If it is not so and we merely have ability, learning or wisdom, we may gain praise of men but it will only be temporarily. It will be only as the reflection of a flower in a mirror or as the reflection of the moon on the water. Our life becomes labor without result.

Our Lord on earth deeply knew that holiness and cleanliness were necessities to the disciples so he prayed earnestly saying, "As thou hast sent me into the world even so have I sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth" (Jn. 17, 18-19).

Fifthly—The Gospel. What is the Gospel? It is the Son of God, Jesus Christ. The four gospels record the things of Jesus Christ, His crucifixion, death, burial, rising the third day, ascending to heaven and sitting at God's right hand and as the Savior of the whole world. At the time of His ascension He commanded His disciples, "Go into all the world and preach the gospel to all creation. He who believes and receives baptism will obtain salvation; he who will not believe will receive condemnation" (Mark 16, 15-16). What we, as pastors or believers, should consider the most important is the method of preaching the gospel of salvation to let men escape from sin. Apart from this [gospel] there is no other method of saving men (Acts 4, 12). This in spite of the fact that in the olden days there were perfect laws with attendant ceremonies and the good traditions of the sages and that now at the present time there are wisdom and eloquence that can open the minds of the people and add to their knowledge, but to save men from sin these things have no power at all. It is *only* in the Gospel of Jesus that there is [this power]. And so it is most important that we use this gospel to form the foundation of the Church and use gold, silver, and precious stones in the building thereof.

Sixthly—Preaching. The duty of preaching the gospel is a very important one. Unless the Savior has called him it is certain that no one ought to undertake this office. It is all a gift of God. There are two sides to the work of preaching.

There is the itinerating side for one. This is done so that the teaching of the Church may reach every place. This is the way the Savior and His disciples preached. Paul also preached this way and the results of his work are very evident. He is called the great preacher. The other side of the preacher's work is the care of the church. The apostles and elders living in Jerusalem were the centre from which all the managing was done, and they oversaw the whole. Just as Timothy and Jude with the elders of every church and the pastors of every church at this time stay in their places and take care and govern the preaching work.

Seventhly—Prayer. Prayer is the windpipe of us who bear the holy office—if we haven't it we die. Paul says that the Holy Spirit has the ability to make you believe and to give you the words to be used in your preaching (1 Cor. 2, 4, 5, 13). When we investigate the prayers of such men of old as Moses, Joshua, Hezekiah, Daniel, Peter, Paul, we can see why they obtained the mysterious and limitless results that they did. These men received their power from prayer and whatever they turned to gave them results. Now in more recent years famous pastors like Spurgeon and Moody have gone everywhere preaching. Many people have been influenced to come to the Lord. Investigation shows us that their power all came from prayer. We work hard and get few results and cannot be compared to them. Can it be that the Spirit's power varies or is it because of our lack of complete association with the Holy Spirit, our lack of sincerity in prayer?

Eighthly—Diligence in Toil. One's share in up-building the Church depends upon one's willingness to bear the discomforts of labor. Our Lord while on earth was worthy to be called the hardest worked among men because of His toil and the attendant discomforts endured by Him. Among the apostles one may consider Paul the hardest worker. At first in the church at Antioch he was of less help but after he had been called of the Holy Spirit to go to the heathen world, he considered the spread of the gospel to be his own burden and the toil and discomfort of it he esteemed of no importance. After he had got men to believe on Jesus as Savior he always carried the remembrance of them in his heart. He was always desirous of again visiting them and nourishing and caring for them according to the needs of each. He accomplished his work by using great love and much toil. His journeys were

long and his labors great. The wisdom and strength of one man has limits. Sometimes one sends out a person to do visitation work for the sake of that person's own training. If he has good news to deliver his heart cannot help being glad. Even though he himself may be bound in prison, his heart will be among the churches just as if he had the names and pictures of the churches inscribed on his heart—always praying for them—always thinking of them and wondering if those who are responsible for the prosperity or the falling off of the church are still present or not. By his watchfulness he guides and helps them. If they are zealous he is glad for them or if they have faults he is grieved and afraid on their behalf. When we read his letters that he sent to every church, we find his love for the churches shown on every page. It was of the greatest value in influencing the hearts of men and in making those of following generations eagerly copy [his example]. We should exhort ourselves to walk thus.

Ninthly—Diligence in Patience. There are two difficulties in the up-building of the Church. One is because the work of preaching is not an easy one. Sometimes for months and years there is no sprouting of the seed. If we are not as patient as the farmers we shall be like the man of the Song Dynasty who seeing that his rice was not growing helped it along by pulling it up a little to make it higher out of the ground.

The second difficulty is that due to the place where the gospel comes. There is always persecution and misery. Opponents and enemies hinder. If we haven't calm and tranquil hearts willing to wait quietly and trust in the power of the Lord, how can the Church be victorious? On investigating the places that Paul went to we can see that sometimes the opportunity was excellent but the ones who believed few. In my leisure time I have read in church history of the persecutions that the apostles and believers met with. It would be difficult for my pen to write it all. They presented themselves an offering unto the Lord. They had not the least hate in their hearts and had no other motive but to build up the church and to benefit mankind so that others might come to know the doctrine of salvation. To establish heaven in the midst of men we should hide steadfast forbearance in our hearts. We should so exhort each other.

Tenthly—Correction. Our Lord said that when the rice blossoms and has grains then the weeds are manifested. That

is very true. From the first great advance of the Church there have always been strange doctrines and heresies mixed up with it. At first they may have seemed unimportant when they diverged only a trifle but at last they were hundreds of miles away from the true doctrine.* On the day that the church at Antioch first made its big advance suddenly there were "certain men which came down from Judea, taught the brethren and said, 'Except ye be circumcised after the manner of Moses, ye cannot be saved'" (Acts 15, 1). And when Paul and Barnabas had much arguing and questioning with them the brethren appointed that they should go up to Jerusalem with some others of their number about this question. There they gathered together a council and judged the affair and the church was set right. In the church of Galatia there were those who mixed up the gospel of Christ. He also said to Titus, "But you must shun foolish arguing, and genealogies, and strifes, and fightings regarding the law because these are not profitable but vain." Since the establishment of the Church on earth there have been those who have corrected [the false] and preserved [the true] so that there is left the true teaching of the gospel for mankind. If this had not been so the true gospel would have been destroyed long since. At a time when the Church is about to fall or is in danger of being destroyed suddenly there appears a man like Martin Luther who returns to the original teaching of the gospel so that the true doctrine shines forth bright and clear. The old book says, "What has lasted 1,000 years is perpetual and is always new" (quotation from a Chinese classic). We in our responsibility of lifting up the doctrine of salvation also have the responsibility of protecting this true doctrine and keeping it correct. If one has not clear vision, how can he see to a great distance?

Eleventhly—Revelation. Revelation is not like the teaching of men. Its nature is such as to make it impossible to be taught by men. What one cannot do oneself must be got from God by turning to Him in prayer. Suddenly it is as if the heart hears and the eyes of the heart see and we come to know what we did not know before. This is the meaning of revelation. When we repent, reform, and become joined to the Lord, that is only the beginning of entering the Church and of becoming brothers to all who are already in it. If we desire to have a holy office and to work with the Spirit, we must

* Literally "one thousand *li* away." From a saying of Confucius.

receive a special revelation so that we can fit in with the plan of up-building the Church. As regards revelation there are two points to mention. One is that we must realize that the office is entrusted to us by the Lord. Even though one may know that he must meet with many miseries still he should be ready to offer up what he has and surrender it to the Lord if it is to serve Him. The second point is [that revelation is] to help us to understand the true teaching of the gospel. Thus we who bear holy office should receive revelations from the Lord so that we may have proof of being entrusted [with that office] by the Lord.

Twelfthly—The Holy Spirit. When we are baptized and received into the Church we receive the stamp of the Holy Spirit. Those who are called to bear holy office should have a special filling of the Spirit and then they can walk with the Lord. When we read the Acts we can see that all that the Church did, whether actively or passively, was under the guidance of the Holy Spirit so that the power for the up-building of the Church did not in the least come from [the strength of] men. It is only by obeying the will of the Holy Spirit that we can hope to be able to do anything with the help of the Holy Spirit. If we who bear holy office only trust to learning and experience, wisdom and eloquence, to build up the Church, there will by no means be any perfect results forthcoming. Only those who have the power of the Spirit can be His trusted instruments and can hope to be of use.

Summary. The work of up-building the Church rests upon whoever belongs to the body of Christ, whether officers [of the church] or not, for all have a part in this heavenly office. If we desire to work with God and become Christ's trusted disciples to up-build the Church on earth, by no means can we do so unless we repent, reform, and are reborn, come to believe in the Savior, receive the sanctification of the Spirit, become diligent in labor, patience, and prayer, receive the revelation of God's will and obtain the filling of the Holy Spirit. We have one common hope which is to receive power and strength from above to make the church of South Fukien prosper and within five years to realize its perfect ideal.*

"When"? This word should be changed to "The time has come." The dark land is about to be lightened with the

*This ideal is that all the inhabitants of South Fukien shall be reached by the gospel in five years.

brightness of heaven. How can we restrain ourselves from being joyous? Our hands lift up the palm branches, our mouths sing the returning song of victory. The song says, "Worthy art Thou to receive the glory and the honor and the power to all generations, Amen."

Yen Shi-shan: A Progressive Governor

F. C. H. DREYER

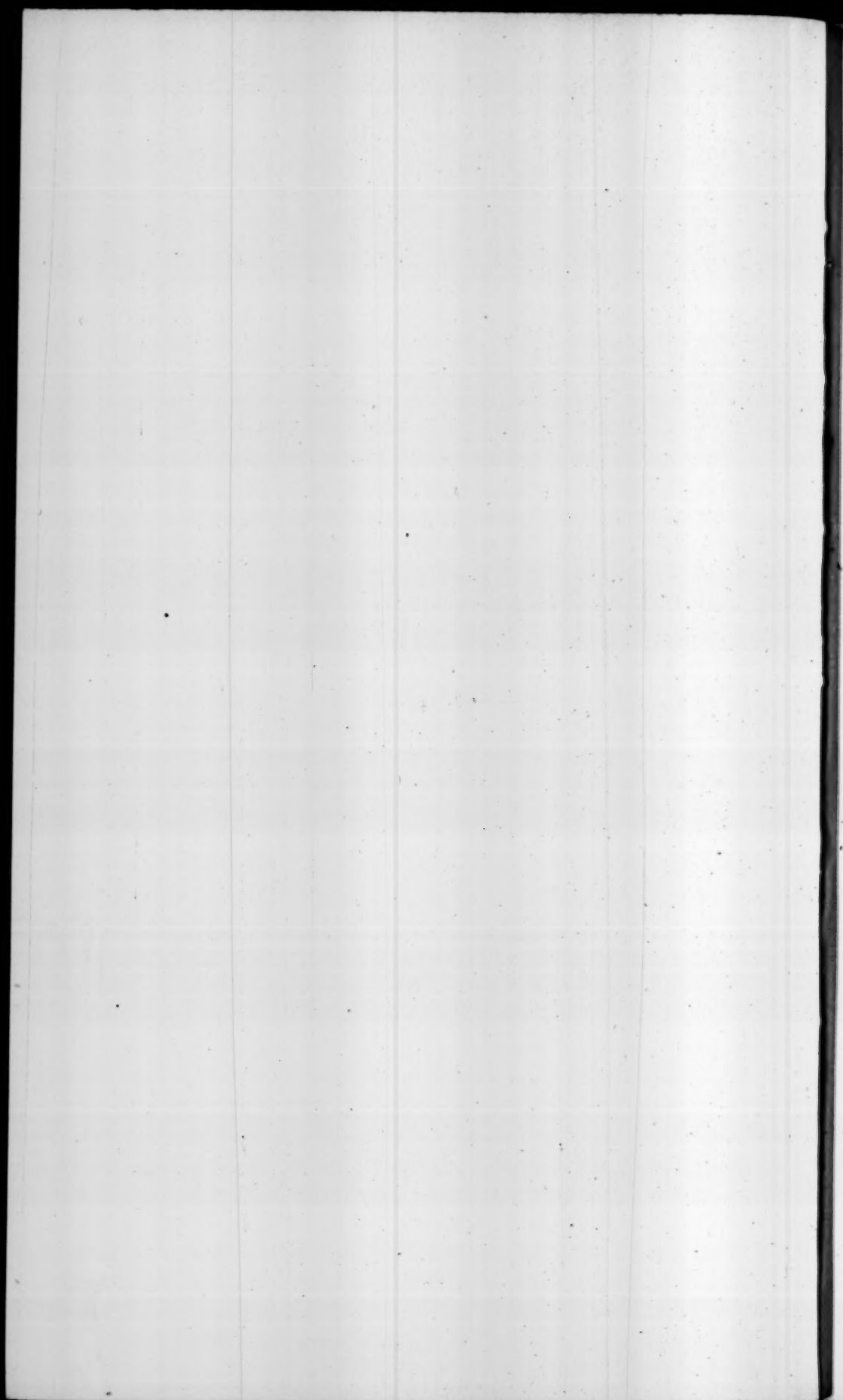
THERE is little doubt that, among the present provincial governors of China, H. E. Yen Shi-shan (閻錫山), governor of Shansi, is making his mark in history.

Not only has he been in office for a longer period than any of the other governors, having held his position since the beginning of the Republic, but he has obviously endeavored to rule wisely and well, and has met with a fair measure of success. To accomplish this, heavy expenditures have been incurred, which necessitated the levying of various new forms of taxation. These the people naturally consider vexatious and burdensome, so that there has been some dissatisfaction and grumbling. This need not be taken seriously, however, because the fact remains that the prosperity of the people in general is much greater now than it has been for decades.

One of the greatest things that Governor Yen has done for Shansi is that he has maintained order. Throughout the last few troublous years, in happy contrast to many other parts of China, life and property in this province have been secure. Without this indispensable condition, no improvements could have been carried through. But the governor has done more than this. He has introduced a long list of useful reforms in all departments of the government. The writer can here only mention a few of the more obvious and general reforms which have been introduced, such as the prohibition of opium and other narcotics; the abolition of the queue and foot-binding; the encouragement of agriculture, forestry, and sericulture; the introduction of uniform weights and measures; the introduction of more enlightened forms of legal procedure; the establishment of schools for girls; the introduction of compulsory education for boys; the establishment of entirely new standards of morals and training in the army; and the encouragement of the



YEN SHI-SHAN, GOVERNOR OF SHANSI, CHINA.



definite acknowledgment of God and every man's responsibility to Him. Governor Yen has been styled "The Model Governor," and the above partial list in itself is evidence that he is at least making an effort to be worthy of such a title, and that he is endeavoring to make Shansi a model province. True, these reforms have not as yet been fully accomplished, and Shansi has a long, long way to go before it will be a model province in fact, yet the progress already made gives strong encouragement for the future. Rome was not built in a day. The important point is, that a beginning has been made; the people are being accustomed to the spirit of change; and some at any rate are beginning to realize the need and value of progress. If an enlightened and progressive policy continues to be consistently followed, there is every reason to expect a rapid development in this province within the next decade.

In addition to his proclamations on various subjects, Governor Yen has instituted educational campaigns for enlightening the people, by establishing reading and lecture rooms in every city and larger village, in which talks are periodically given on topics of vital interest to the people. He has also issued a number of books, in large editions running into millions of copies for wide-spread distribution. His "New Criminal Laws of the Republic" (民國新刑律) disseminates a knowledge of the laws that will tend to prevent irregularities. His "Handbook for Village Leaders" (村長須知) gives much helpful advice and instruction to the heads of villages, which will improve local conditions and village government. Through his "What the People Ought to Know" (人民須知), described in the RECORDER for November 1919, and his maxims, which may be seen everywhere in Shansi on pillar and post and wall, he is seeking to inculcate patriotism, honesty, diligence, economy, and other virtues. Although the idea of military preparedness looms rather large in these maxims, as it does also in "What the People Ought to Know," their effect as a whole can only be helpful.

Governor Yen has also issued a Phonetic Script Primer (註音字母簡易教本). Though he has pushed this script with considerable energy, the people in general have as yet not taken to it seriously, and the results obtained so far have not fulfilled earlier expectations. In some districts missionaries have done much to promote this reform, and it is safe to say that, in proportion to their numbers, more Christians have

learned the script than any other class of people. It is to be hoped that efforts may not be relaxed until the goal originally fixed has been attained, viz., that every man under forty and every woman under thirty should be able to read.

Governor Yen's latest production is a pamphlet of some 13,000 characters (40 pages), entitled "What Every Family Ought to Know (家庭須知). It contains a preface and 27 chapters or sections. The chapters are unnumbered and of unequal length—some are mere paragraphs, while others run into several pages. It may be of interest to give here a résumé of their contents. The first chapter is introductory, briefly describing a good home, and the happiness that such a home brings to all. The subject of the second is family virtue. After giving a list of the virtues that the various members of a family ought to possess, the Governor continues: "Family virtue is the sum total of the virtue of its constituent members, viz., that great and small all act according to their conscience. This virtue does not come from without, but is developed from the individual conscience. Everyone has a conscience, therefore everyone potentially has virtue. If we desire to have a good home virtue is of first importance." What Governor Yen fails to explain is where the power to enable one to live up to one's conscience is to be found. In thus omitting the most important point of all, the Governor has only failed to do better than China's great teacher Confucius, and revealed that he has not yet realized that the power to carry out his teaching can only be found in Christ.

The third chapter deals with Family Etiquette, and the fourth gives some Family Rules, as follow: (1) Friendliness, (2) Magnanimity, (3) Dignity, (4) Rectitude, (5) Diligence, (6) Economy, (7) Cleanliness, (8) Quietness. "In these things the head of the family should set an example. Should he fail, he ought to repent before God (上帝), or before his ancestors (神祖), and all other members should do likewise. If each one repents of his own faults, there will be no need to beat and curse. The best thing is to seek to stir each one's conscience into activity (發出芽來)." Chapter five emphasizes the fact that peace in the home is largely dependent upon justice, and that selfishness and partiality are sure to lead to discord. It closes with a paragraph on the folly of suicide, which also points out that suicide is most often the result of injustice. Chapter six deals with Home Training, showing that in impor-

tance it surpasses the training a child receives at school. The Governor gives some suggestions for the training of children under seven, and others for children over that age. Here again his military ideals are seen. He recommends that educational toys be given, which will develop the child's intelligence, and among them such toys as wooden knives and spears, "in order to nourish in them an admiration for military prowess."

Chapter seven treats of Family Hygiene, dealing specifically with the following, in the order given: clothing, food, the house, vaccination, and exercise. Chapter eight points out the duties of the head of the family, while chapter nine deals with those of the mother. "All mothers want good sons and daughters. To this end many worship idols (拜神拜佛), not knowing that no faith can be put in such things. (不知這些事通是靠不住的)." Chapters ten to fifteen treat of the duties of wives, step-mothers, brothers, sisters-in-laws, sisters, and children in their various relationships. Chapter sixteen points out that in the Chow dynasty it was customary for young men to set up their own home at the age of twenty. The governor advocates delaying marriage till the son has come to manhood and is able to support a wife, then giving him a separate home, because (1) this will encourage independence; (2) it will develop thrift, since each one thus secures the full fruit of his own efforts; (3) it will promote harmony, since there will be no quarrelling over the family property. The more able will not get discouraged by being handicapped while the less able will need to bestir themselves to acquire some talent. In those exceptional cases where one is unable to make a living, the others should give some help. This will make the recipient realize his indebtedness, and call forth his gratitude.

Chapters seventeen and eighteen speak of the peaceful relations that should exist between the family and the clan, and between the family and its neighbors. Then follow chapters on the subjects of Clothing which should be plain, appropriate, and clean; on Women's Adornments, which should be modest and becoming; and on Family Expenditure, which should be rigidly kept within the income. Even the expenditure on such important occasions as weddings and funerals should be regulated by the family fortune. Local and domestic goods should be used as much as possible, and only when no Chinese goods are available should foreign goods be purchased. Chapter

twenty-two advises beginning early to save for the education of children, and chapter twenty-three is devoted to the subject of Earning a Living.

Chapter twenty-four treats of things that should be strictly prohibited. In this chapter the governor has some strong things to say about (1) the use of opium and other narcotics; (2) gambling; (3) concubines; (4) early betrothals and early marriages; (5) infanticide; (6) foot-binding; (7) leaving the dead unburied, and a number of other evils. Chapter twenty-six laments the lack of a sense of responsibility, which is so manifest in all classes of people, and exhorts all to develop this virtue in themselves and in others.

Chapter twenty-seven gives some forty Family Maxims, of which the following are samples:

In training children, as in tending plants (禾苗), the most important time is when they are small.

"Not to teach your son morals, is like rearing a thief; not to teach him a trade, is to cast him off."

"Vitiating air kills more people than prison."

"The parents' behavior is the children's die—if good, the impression made will be good; if bad, the impression made will be bad."

"Unjust wealth brings calamity."

"It is not poverty to be without money, but it is true poverty to be without a trade (or means of livelihood, 職業).

"To be cruel to one's own is to be worse than a beast."

"To realize, confess, and amend one's faults, is to be a true man."

"Every additional happiness enjoyed, weakens one's power of will; every additional suffering endured, adds to one's wisdom and power."

"The more numerous one's servants, the greater one's dangers. Unless they can be of real service, men should not be lightly employed."

"Of people who lack a sense of responsibility—the fewer there are, the better."

"If your conscience tells you a thing is wrong, it *is* wrong: *Don't* do it."

"In establishing a home, diligence and economy are fundamental."

"The experience of the uneducated is much to be preferred to inexperience of the educated."

"The wise are self-reliant, the stupid apply to others (for help)."

• "There is no greater calamity than to give reins to one's desires (任性), and no greater evil than self-deception."

"Most to be feared, are the two words 'It's alright.'"

"We should be most ashamed of the two words 'I can't.'"

Governor Yen writes concisely and to the point. He avoids the puerile illustrations that abound in classical Chinese moral literature, such as the Trimetrical Classic and the commentary to K'ang-hsi's Sacred Edict. His pages are full of practical wisdom and helpful suggestion.

Reference has already been made to the encouragement the Governor has given to the definite acknowledgment of God as the Supreme Being, and every man's individual responsibility to Him. Indeed, from the missionary's point of view, this is perhaps the most remarkable thing Governor Yen has done. Everywhere throughout Shansi one can see the following maxim written in large characters on the walls: "There are three things to fear: (1) God (上帝); (2) the law; and (3) the sanctions of society (社會的輿論)." The first of these the Governor explains in "What the People Ought to Know," as follows: "Think of the manifold wonders of the heavens above and of the earth beneath! How could there be this great creation if there were not a true God? You all worship a tablet bearing the inscription: 'The True Ruler of Heaven, Earth, the Three Regions, Ten Directions, and all spirits' (天地三界十方萬靈真宰). To whom do the two words 'True Ruler' refer? They refer to God (上帝). In the Book of Odes it says: 'God is near you, be not double-minded.' That is to say, God is everywhere (在人頭上). As soon as man thinks or acts, it is impossible to hide it from God's eyes. In the Confucian classics there are very many references to God. From this it is evident that the ancients all worshipped God. This is the true doctrine that Confucius taught. People of a later day study Confucius' writings, and profess to revere him, yet they do not worship God—this truly is to forget and reject that which is fundamental." In order to foster and deepen this feeling of personal responsibility to God, Governor Yen has established in Taiyüanfu and various large cities Self-examination Halls (自省堂). In the capital a fine large building has been specially erected for the purpose, but in other places they are mostly large temples from which the shrines and idols

have been wholly removed. In some cases several large temple buildings have been joined into one and then furnished with a platform and benches, to seat as many as 2,000 people. Many of the larger schools also have self-examination halls of their own. In these large halls civil and military officials, soldiers and senior students in uniform gather by thousands in a quiet and orderly manner for a service early every Sunday morning. As described to the writer, the service consists of three parts, viz., an address, self-examination, and singing. When all are seated and the service is about to commence, the speaker (usually the highest or one of the higher officials in the city) enters. At a signal from the master of ceremonies all rise, and remain standing till the speaker has taken his place. A prelude is played on an organ, or on ancient Chinese musical instruments. Then follows a short address, or addresses based upon texts taken from the classics, no speaker being expected to occupy more than fifteen minutes, after which some time is spent in absolute silence, each one examining his own heart and life, especially in their relation to three points: (1) the law (律例); (2) his fellow man (人情); and (3) God (上帝), or Truth (天理); confessing where he has been wrong, and meditating how to amend his faults. The service closes with the singing of a song in praise of Confucius, which is as follows: 聖樂昭平之章。○大哉孔子。先覺先知。與天地參。萬世之師。祥徵麟紱。韻答金絲。日月既揭。乾坤清夷。 This is followed by military music. For the general public a more popular form of service is held every Sunday about 11 a.m. in all cities and many larger towns and villages called The Heart-cleansing Society (洗心社). This service is usually held in a large hall in the Confucian temple, or in some other large public building. It consists of music by the school bands; saluting the flag; singing patriotic songs; burning incense before a Confucian tablet (this is, it seems, often omitted in some places, and wholly so in others); the whole congregation making three bows, with bared heads in honor of Confucius (in many places Christians and others who have conscientious scruples only need to make themselves known to be excused from this ceremony); and popular addresses on religious, moral, social, and national questions. These meetings are attended by the chief official and many of the gentry, scholars in boys' and girls' schools, and one or more representatives from each business firm. A roll is kept and absentees are

fined after the third offense. Christians are often welcomed as speakers at these meetings, and no restriction is placed upon their proclaiming the gospel, if they do so tactfully. In other cases it is stipulated that no direct reference to Christ shall be made, but the condemnation of idolatry and exhortation to worship the true God are always welcomed. As to the prominence given to moral issues and the clearness with which they are presented, much naturally depends upon the local official and the individual speaker. From the above it is clear that Confucius has a very high place in both services, and that doubtless one idea underlying these services is the revival of his teaching. There are those who fear that this may be a step towards the establishment of Confucianism as a state religion. We think, however, that the governor is sincere in his professed belief in religious liberty, and that these fears are unfounded. In any case it seems evident that Governor Yen is deeply impressed with the need of a God-consciousness, and a feeling of personal accountability to Him, as the basis of the moral welfare of the people. One cannot but admire the courage with which he has acted upon his convictions and the success with which he has moved multitudes to follow his lead. The people may fail to live up to their ideals, but it cannot but do them good to periodically review their lives in the light of their duty to God and to their fellow man, if only to convince them of their own failure and sin, and their inability to do the right in their own strength.

It is noteworthy that in most of the reforms which Governor Yen advocates, such, for example, as regards opium and narcotics, foot-binding, infanticide, gambling, polygamy, early betrothals and early marriages, early burials, the education of girls, etc., the Christian Church has from the beginning, both by precept and example, taken an honorable lead. This fact has been so strikingly evident to the people, that many suspect Governor Yen of being a secret disciple of our Lord. One can only hope that he may yet see clearly and confess openly that the only hope of true reform in the individual, as in the nation, is in the gospel. In other words, that *regeneration* must be the basis of all true *reformation*, and that the ideals he has set before his people for the individual, the family, and the nation, can only be fully realized in-so-far as the Lord Jesus Christ is accepted as Savior, and recognized as Lord.

It is also of interest to note that all the Governor's books, except the one on the new criminal laws which is in very easy *wenli*, are written in simple mandarin. "Formerly," he writes, in "What the People Ought to Know," "the proclamations issued by the various yamens, were mostly in book language, not easy to be understood, so that most people did not know their meaning; but in the proclamations issued by me I have changed to the use of common talk (俗話)." (It may be of interest to add that in most of the Governor's proclamations, the phonetic script is now given in paralld columns beside the character.) This "common talk" is also the language of his books. In the preface to "What the People Ought to Know," he tells us that every leaf in the booklet cost \$5,400 for the edition of 2,700,000 copies. Here we have a practical man of affairs, who knows his people thoroughly, deliberately choosing to write in simple mandarin at a cost of \$5,400 for every additional leaf, when he might have expressed exactly the same sentiments in the more beautiful and concise *wenli*, and have saved thereby many thousands of dollars. Why did he not do this? Because he wished to reach the masses with his message, and for this he considered simple mandarin his best medium. Is there not here a lesson for us missionaries? Ought we not also to use simple mandarin more and more, if we wish to reach the multitudes with the divine message? As regards the Bible text we have already decided this question in the affirmative. Should we not now go a step farther, and do the same in the case of Bible commentaries and other books that elucidate its meaning and apply its message?

The Doctrine of Salvation by Faith as Taught by the Buddhist Pure Land Sect and Its Alleged Relation to Christianity

FRANCIS C. M. WEI

(Continued from page 401, June 1920)

CLASSICS OF THE PURE LAND SECT AND DATES OF THEIR TRANSLATIONS INTO CHINESE.

THE early beginning of the doctrines of the sect is evident from another source. The sect bases its teachings upon three sūtras: (1) The Large Sukhāvati-vyūha; (2) the Small Sukhāvati-vyūha;⁹ (3) the Amitayur-dhyāna-sūtra.¹⁰ All these sūtras have been translated now into English and published in the Sacred Books of the East, Vol. XLIX. The dates of the original composition of these sūtras cannot be ascertained. But Chinese records show that the Large Sukhāvati-vyūha, also known as the Amitayur-sūtra was translated into Chinese in 252 A. D. by an Indian student of the Tripitaka by the name of Sanghavarman who came to China as a Buddhist missionary; that the Small Amitayur-sūtra was translated into Chinese in 400 A. D. by another Indian missionary in China, by the name of Kumāragiṣa; and that a quarter of a century later, in the year 424 A. D., Kalayasas arrived from India and rendered into Chinese the Amitayur-dhyāna-sūtra.

CHINESE AND JAPANESE PATRIARCHS OF THE PURE LAND SECT.

So far, we have been tracing only the doctrinal development of the sect. The Pure Land as a separate sect with its own adherents distinct from those of other sects did not arise till the fourth century of the Christian era. According to the Chinese Buddhist records, the first patriarch of the sect was Hui Yuen,¹¹ a native of Shansi in North China, who lived in the 4th century during the Ts'in Dynasty. He was a diligent student of the Taoist literature. He was the founder of the Tung Ling Monastery¹² and the organizer of the Lotus Sect.¹³ He had a following of 123 persons, all pledged to

⁸ 大無量壽經 ⁹ 阿彌陀經 ¹⁰ 觀無量壽經

¹¹ 慧遠 ¹² 東林寺 ¹³ 白蓮社

desire to be born into the most happy land. Among his successors were Tan Luan¹⁴ (*not* Yün-luan as wrongly Romanized by P. Y. Saeki; the Chinese character 曇 is never pronounced Yün in China), who lived from 502 A. D. to 549 A. D., Tao-cho¹⁵ (died in 646 A. D.), and Zen-tao¹⁶ (died in 681 A. D.)

FLOURISHING PERIOD OF THE SECT.

The influence of the sect, however, was never great till a much later time still. The Tang scholars were bitterly opposed to the Buddhist doctrines. They had no use for them except for the sake of destructive criticism, and they examined them chiefly for that purpose. The Sung scholars on the contrary were greatly impressed by the Buddhistic teachings, and the Confucian Renaissance which culminated in Chu Hsi bears clear witness to this. There is, however, hardly any evidence in the writings of these Tang and Sung scholars which goes to show that much attention had been paid to the Pure Land Sect, not even in the works of such a widely read and wide-awake student as Chu Hsi who lived in the early part of the 12th century. For centuries the Pure Land Sect had to content itself with an obscure existence in China.

It was about the 12th century A. D. that the sect began to arouse the attention of the Japanese. Its founder in Japan was Honen (1133-1208). He is said to have started out in his life as a Buddhist monk of the contemplative type. At the age of eighteen, he shut himself up in a cell and for five times he read through the 5,000 volumes of the Tripitaka, but found nothing there that satisfied his thirst for salvation. At last he came across a passage in the Commentary on the Sûtras by Zen-tao, which reads, "Chiefly remember or repeat the name of Amitâbha with a whole and undivided heart." He was deeply inspired by it, and abandoned his contemplative practices, and repeated the name of Amitâbha 60,000 times a day. This occurred before the year 1175 A. D., which is the date of the publication of his first book.

We may take this date as the beginning of the prosperity of the Pure Land Sect in the Far East for the following reasons :

1. If the sect had flourished in China before this time, it would not have been necessary for Honen to read the

¹⁴ 曇鸞 ¹⁵ 導綽 ¹⁶ 善導

Tripitaka five times through before he became inspired by the gospel of salvation by faith; he would have heard it from the monks who belonged to this sect either as missionaries from China or as Japanese Buddhist students who had returned from China, of whom we know there were a large number in this period.

2. The progress of the sect was so rapid that another new sect branched out from it in its second generation. Shinran, a disciple of Honen, held that the Pure Land Sect was not consistent in preaching the merits of both good works and faith. He taught his own doctrine of pure faith. He scorned celibacy, penance, fasting, prescribed diet, pilgrimage, isolation from society, amulets, and charms. He was married himself, and believed in the necessity of only prayer, purity, earnestness of life, and trust in Amitābha or Amida. This is the *True Sect*, and it has no counterpart in Continental Asia.

FIRST CONTACT OF BUDDHISM WITH CHRISTIANITY IN JAPAN.

We may now turn our attention to the question of Christian influence upon the rise and growth of the Pure Land Buddhism.

It was chronologically impossible for Christianity to have exerted any direct influence upon the prosperity of the Pure Land Sect in Japan at the latter part of the 12th century; for we know for certain that Christianity was first brought to Japan by Francis Xavier in the year 1549, three and a half centuries after the death of Honen.

NESTORIAN CHRISTIANITY IN CHINA AND ITS ALLEGED INFLUENCE ON BUDDHISM.

P. Y. Saeki advocates the theory that the relation of the Pure Land Sect to Christianity may be traced through the Nestorian Mission in China.¹⁷ The Nestorian Monument found in Sianfu, China, in the early part of the 17th century, shows that the Nestorians arrived in China in the 7th century, in the year 635 A. D. They became so prosperous, argues Mr. Saeki, that a strong rival spirit was aroused among the Buddhists and this was responsible for the rise of the Pure Land Sect. But Mr. Saeki takes Zen-tao (Romanized as Shan-tao by Saeki) as the chief expounder of the Pure Land

¹⁷ P. Y. Saeki, *The Nestorian Monument in China*, pp. 118-161.

doctrines, failing to notice that before him there were Hui Yuen, Tan Luan, and Tao Cho. It was impossible for the Nestorians to exert any influence upon the teachings of Hui Yuen in the 4th century.

Shall we say, then, that the Nestorian prosperity served at least to bring the Pure Land doctrines into prominence after centuries of its obscure existence in China? In reply to this question we have three points to suggest.

In the first place, it would indeed be strange if the rival spirit aroused by the Nestorians among the Buddhists in China should have borne fruit in Japan where the Nestorians were not known in those days, instead of in China where they are supposed to have prospered.

Secondly, the period of Nestorian prosperity is generally taken to be the 9th and 10th centuries; but, as we have seen, the Pure Land Buddhism did not begin actually to be of any importance till the 12th century.

Thirdly, there is no indication whatever that the Pure Land Buddhism was called into existence as an independent sect in order to rival the Nestorian Christians. This sect had no baptismal service to initiate a believer into a religious community, it had no orthodox creed which the believer must accept as true, no church authority that was set up as infallible, and, finally, no Eucharist to inject the germ of immortality into the person who was seeking salvation. It would be difficult to explain why the Buddhist rival of Christianity imitated the subtle doctrine, granting for the present that there was such a doctrine for it to imitate, and not the visible ceremonies which were more likely to attract attention. If there was any connection at all between the Pure Land Buddhism and Christianity, it must be shown to have taken place in an earlier period and in a country other than Japan and China.

ALLEGED CONTACT OF THE TWO RELIGIONS THROUGH THE PARTHIAN JEWS.

These considerations push the question back to India and bring us face to face with the theory of C. F. Aiken. This writer holds that the Christian influence upon Buddhism, not only the Pure Land Sect particularly, but Buddhist teachings in general, can be traced through the Parthian Jews converted by Peter at Pentecost and the missionary efforts of St. Thomas

and of Pantaenus in India ¹⁸. In connection with this we may also examine the theory thrown out by J. E. Carpenter and Timothy Richard ¹⁹ that the new Buddhism and Christianity had their common origin in Babylon and Assyria.

The story of Pantaenus's mission in India is out of the question here, aside from any consideration of its historical value; for Pantaenus is generally supposed to have been in India in the second century, while the doctrine of the Pure Land Sect is referred to by Asvaghosha in his book, "The Awakening of Faith," a product of the first century. The tradition of St. Thomas is now entirely given up by the Church historians as a pure legend. As to the Parthian Jews, who were converted and baptized by Peter, there is no evidence that these Jews, called Parthians, did actually come from Parthia and return to it afterwards, carrying back to their folks the Christian teaching; and that they came from that part of Parthia where Buddhism was then in existence. For the sake of argument, let all this be granted. The question still remains whether it was possible for Buddhism to have derived its Pure Land doctrine of salvation by faith of the individual from primitive Christianity of the first century. The answer will be evident from a brief survey of the development of the conception of salvation among the Jews.

DOCTRINE OF SALVATION BY FAITH IN THE OLD TESTAMENT.

In most of the Old Testament books, salvation is a conception having meaning only in this life. It generally means deliverance from captivity or from some kind of present trouble, particularly from defeat in battle. Existence after death is gloomy and uneventful, without experience of God's mercy and grace. "In death there is no remembrance of thee; in Sheol who shall give thee thanks?"

The appearance of the Messianic prophecy, indeed, makes a great change in the Jewish attitude of salvation. The conception is now less external. The moral side is more emphasised, especially in Jeremiah and Ezekiel. Repentance is possible only with divine help. "Create in me a clean

¹⁸ C. F. Aiken. *The Dhamma of Gotama the Buddha and the Gospel of Jesus the Christ*, Chap. VII.

¹⁹ J. E. Carpenter, *Buddhist and Christian Parallels*, an article in *Studies in the History of Religion*, ed. by D. G. Lyon and G. F. Moore; and T. Richard, *Awakening of Faith*, Preface.

heart, O God, and renew a right spirit within me. Cast me not away from thy presence ; and take not thy Holy Spirit from me." Again, the Messiah is represented as a Saviour to come in the future. But he is only the Saviour of the faithful Jews, not of everyone who has faith in him. Such a conception has nothing in common with the Pure Land Buddhism, and, therefore, it is rather meaningless to talk about Buddhism and Christianity having their common origin in Babylon, "where the Jewish prophets wrote their glorious visions of the earthly kingdom of God."

In the teachings of Christ we find some points rather striking to those who would like to find traces of borrowing in mere doctrinal resemblance. In Luke 7.50, Jesus is reported to have said to the sinful woman : "Thy faith hath saved thee, go in peace." In Luke 16.22, Lazarus the beggar is said to have passed at once from this life into Abraham's bosom. In Luke 23.43, it is recorded that the penitent thief dying on the cross received the promise that this day he shall be with his master in Paradise. These passages bear the closest resemblance to the Pure Land doctrines of salvation by faith.

But it must be borne in mind that a doctrine that anybody, Jew or Gentile, may attain his salvation by faith without first being or becoming a Jew was an idea quite unknown to the primitive Christians of the first century. Furthermore, they all believed in the second coming of Christ to judge the living and the dead, whereby the faithful would be separated from the unfaithful, which is a doctrine absent in the Buddhism of the Pure Land Sect. Then again, sincere repentance is a *sine qua non* of the Christian salvation required by St. John the Baptist as well as by Christ himself. This has no counterpart in the Pure Land Sect. Finally, the doctrine of becoming mystically united with Christ is never heard of by the Buddhists of any sect whatsoever. These considerations will be sufficient to show that the theory of borrowing between the Pure Land Sect and the Primitive Christianity can really stand no careful examination. We may, therefore, conclude that there was no historical connection at all between these two religious systems.

CONCLUSION.

But why is such a theory of borrowing necessary? Buddhism from its very beginning has claimed to be a missionary universal religion. It cannot remain content with the allegiance

of a few adherents. Yet, a religion of the Absolute is ill-adapted to the people's comprehension. Is it not natural that it undergo a series of modifications in the course of its growth and development?

The Pure Land Sect is after all not so very hostile to the spirit of Buddha's teaching. The greatest thing in the world is not metaphysics nor asceticism, but self-sacrificing love. This is the spirit of Buddha's teaching.

Belief in an almighty power, capable of supernatural achievements ordinarily impossible and absurd, is an idea that is found in almost every religion. Why should we deny it to the religion of Buddha?

Shall we point to the idea of a paradise as something that must have been borrowed by Buddhism? We need not be detained by this question very long. If borrowing in this case be necessary, Buddhism would have found far more extravagant conceptions of a happy land in the future either among the Hindus themselves or some other Eastern people. It had no urgent need to go so far as to get it from Christianity.

Special Work Among Chinese Buddhists

K. L. REICHELT

IT has been my privilege during my seventeen years in China to come in rather near and cordial contact with many of the best Buddhist monks scattered around in the different monasteries. They have in a most friendly manner taken me in to live with them for days and weeks; they have helped me in the study of their sūtras and given me opportunity to be with them not only in the daily worship in the big temple-halls, but also to participate in their solemn and quiet meditation in the "changtang" (meditation-hall). I think I might say I have to some extent learned to know them as they really are in their daily life. It is of course true that many things can be seen which bring deep sorrow to the heart of a missionary; so many black spots in their monasterial life, so many bad characters and pitiful backsliders. But this is only one side of their life; though it is unfortunately the side always most strongly emphasized. I have found in addition so much sincere piety, whole-hearted

and holy devotion, and beauty of character and spirit among the monks that my soul has been filled with wonder. Thus I was led to realize that if these men could be led further on and see clearly "the word made flesh,"—see the glory of God in Jesus Christ, they could attain to greater things spiritually. What a blessing to the Church and China such men would be!

I therefore started to talk to them about our Lord and Master and tried to persuade them to study the precious word of Jesus and to come into contact with His Church on earth. But obstacles at once appeared. Not that they were unwilling to recognize Jesus as the great merciful Saviour of the West, nor that they thought the Bible did not contain the truth. In ninety out of one hundred cases the obstacle was, that *they had found the followers of Christ, his disciples in China—both foreigners and Chinese—so fatally lacking in a sympathetic and gentle attitude towards others—a characteristic the monks deemed inseparable from the gospel of Jesus*. Their hearts were in consequence filled with bitterness. They felt that the average Christian preacher in China in his sermons and discussions was doing a *great injustice* to Buddhists personally and to the teachings of Buddha; and especially to that form of Buddhist thought, which includes the sincerest and best Buddhists, that form of Mahayana Buddhism which is known as the "*pure land*" (淨土) *doctrine*.

I could say very little in our defence. I could only admit that we often, in our unspeakable ignorance, only know how to enlarge in a negative way upon the external superstitious behaviour of our Buddhist friends without giving them credit for the many true and deep thoughts in their religious, philosophical and ethical systems. I hastened to show them from the New Testament that ignorant vilification was not the method used by our Lord and Master and his first disciples. There gradually grew upon me the conviction that it was *urgently necessary* that the Christian churches in China *unite and use methods by which the many Buddhist monks and nuns—now numbering more than one million—in addition to the many earnest lay-Buddhists, throughout China, could be brought to Christ*.

I felt that our lack of sympathy and tact was due in large part to our *lack of plans to reach this very peculiar section of the Chinese people*. We have special work for Moslems and other classes of people, but none for Buddhists!

I therefore decided solemnly to earnestly pray God for help and guidance, that I might find the right lines of approach to them and, further, that He would give me the right man from among the monks to work with me in this special service. I promised also to try and follow the example of the Master in doing justice to the Buddhists and acknowledging what they had of truth, knowing that all that is good and true originates in our heavenly Father and His Eternal Logos.

I humbly testify that God gave me some ideas and methods by which they could be approached helpfully : more than that—He gave me also the men !

How do I know that these methods are according to God's holy will ? Because He has crowned our first humble efforts with success. He has opened the doors and led us along—step by step. *There is already founded a small Christian Brotherhood among Chinese Buddhists. A very small Brotherhood indeed, but it includes a few who are burning with zeal to lead the followers of Sakyamuni to understand that Jesus Christ is the great Saviour of the World, who in His person completes the deepest aims and ideals of the Higher Buddhism.*

I will briefly state the wonderful story of one of these men, whom God gave me as a helper and the first man in our Brotherhood. Last year while returning from the meeting on Theological Education, held in Shanghai in connection with the China Continuation Committee, I had to stay over one day in Nanking waiting for the steamer.

I naturally availed myself of the opportunity to visit some of the Buddhist monasteries in the city. I knew there was a monastery which took its name from the well-known Buddha Vairocana (Pilutchela) who was connected with the old Nestorian church in the North. I found a group of young, intelligent Buddhists with whom I soon came in contact. There I told them that we had many points in common and I expressed my joy in finding friends (道友) with whom I could talk about the profoundest things. They listened with eager eyes. Two of them (both now in the Christian Brotherhood) seemed very much interested. Especially for the oldest one, Kuantu, did that quiet hour prove of unspeakable importance. He had heard many Christian preachers and had read the *Tung Wen Pao* ; but he felt that the Christians were separated from them by insurmountable obstacles. We spoke about things he for some time had been longing for. I tried to give

him the historical approach *to the great Saviour from the West* (西方救主) who came down to this sinful and sorrowful earth and through his life and sacrifice established not only in an imaginary way a "Pure Land" (Ching t'u), but really founded a *heavenly kingdom* on earth. I was able to help him see these things clearly. We made up our minds to keep in touch with each other through correspondence, which we did through several weeks, he sending me letters in fine Chinese style, I answering by writing in simple Kuan-hua.

We felt, however, that we had to come together, that God would have us to be together for mutual help. And so I sent him an invitation to come up to Kikungshan in Honan Province and stay there with me for the summer. He finally succeeded in getting free and came up to stay with me. We had a wonderful time together: devoting the first two hours of the morning to prayer, scripture reading, and instruction in the Christian doctrine, and using the next hours of the day for translation work and for planning for the great work which we quite instinctively felt God would have us to do together among the Buddhists.

We prayed very much over the first draft of a constitution for the Christian Brotherhood and worked it over again and again during the summer. I shall never forget the day when the draft was in shape and the first primitive drawings for an institute ready. Then we knelt down before our little altar and laid the draft and drawings before God and with unspeakable joy and gratitude we gave ourselves up to this special service for Christ in China.

At that juncture we met with Dr. Harlan P. Beach and his kind and sympathetic attitude towards the work filled our hearts with still more confidence and joy.

The summer came to its close and we had to depart for a while, Kuan-tu going back to Pilussu (毘盧寺) in order to settle his responsibilities with the monastery there and I to continue my work at our Union Theological Seminary at Shekow.

I knew my friend would have a hard time full of persecutions, but we felt that this struggle would have to be fought out to a finish in order to reach the goal of being baptized and wholly set apart for the great undertaking. There were quite a number of friends who prayed with me for Kuan-tu. Finally in spite of many difficulties and obstacles

Kuan-tu succeeded in getting free and joined our catechumens in the Lutheran congregation at Shekow in December, 1919. He was baptized on Christmas Day together with the others.

I cannot enlarge upon his fine testimonies, given during the Christmas vacation. He made a wonderful impression upon the hearts of our students, who for the first time saw a highly educated monk giving honour and glory to our blessed Lord and Redeemer Jesus Christ and *using words of unique richness and solemnity, such as only a mind moulded in higher Chinese Buddhism can use.* We felt it was a foretaste of what it will mean for the Church universal, when we are able to receive these most religious and most sincere Chinese into the Kingdom. *We feel that this is not a new form of Christianity, something half and half, but the old, unimpaired Christianity, still inspired with the unspeakable fragrance and beauty of the Asiatic religious genius.*

After we had started the Christian Brotherhood, one of the other men from Pilussu came and joined us and another sent in a written request for membership.

These friends prepared *four solemn vows* to be taken by the members of the Brotherhood and also the draft of a circular letter to be sent around to Christian friends in China and abroad.

The picture in this issue will give a general idea of our aim which is to erect an *institute* which we hope will be a center for all connected with the Brotherhood. We hope to have the external architecture as far as possible correspond to that of a Buddhist monastery. This does not mean that we intend to start a new monastic order in the Christian Church. *We aim to found a "half way house" where we can reach the Buddhists in China, a world heretofore almost closed to Christianity. Here we hope the Buddhists can be cared for in a proper and attractive way so as to give them back to the Church and to humanity as helpful, regenerated men.*

In order to reach as many as possible, we should have to adopt the beautiful custom which obtains in the Buddhist world of having in our Institute a hospitality hall (掛單院 or 圓睡堂), where the many travelling monks could be taken in for worship and study.

The first department, the evangelistic, should be under the management of a well trained pastor and assistants. To this there would be three sub-departments:

1. The business department (科房);
2. The dormitory (客堂);
3. The place of instruction and worship (參堂). Bible classes and daily lectures would be held in a lecture hall, and the library should stand open for all who come to visit us.

The second department, the educational, would be situated at the left side of the compound and should contain a large dormitory, a school building, and a dwelling house for the pastor in charge and his co-workers.

Courses and classes should be opened for baptized monks, who had a special call from God and the necessary qualifications, to prepare them for special service in connection with the Institute or its branches and in the different missions (as pastors, evangelists, teachers, etc.). Others staying with us could be trained male-nurses and to work in a printing and publishing house which would be needed later.

The third department in the background of the Institute would be composed of the different administrative agencies in connection with the Institute itself and the different branches which quite naturally would later spring up in other parts of China.

Here the superintendent or director would reside, assisted by two managers, one Chinese and one foreign.

They would perform their duties according to the instructions of the presbytery in charge. Besides the administration building there would be two other buildings, one for outside guests who would like to stay with us for meditation and study, which could also be used as a home for old monks, the other a small mortuary chapel probably in connection with a crematorium. All these buildings and the three departments would be connected with the three most important buildings in the center.

(1) The church or temple hall, where the brethren could meet daily in solemn worship before God the Almighty.

(2) The lecture hall and library, where all can receive the benefit of daily lectures.

(3) The meditation hall and prayer tower, built as a pagoda and containing the church bell, where brethren could meet in silence for holy contemplation.

The one important thing is to get this new Christian Brotherhood organically linked with the Christian Church in

China. To say how this shall be effected in detail is of course at the present time impossible.

To start with, *we should like to see an advisory board composed of representatives elected by churches or missions. We hope also that as the movement from the very beginning has been a Chinese undertaking that it will continue to have this characteristic. We expect that in the future it would be financed largely in China.*

Yet in the difficult task of founding the Institute, we need sorely the help and co-operation of the home churches.

We recommend this new and significant undertaking to all our fellow missionaries and Christian leaders and friends throughout China. We ask for your sympathy and your prayer, that wisdom and grace from above may be given unto us so as to plan and work in such a way that the name of our Lord may be glorified and his kingdom extended among the Chinese.

Pioneer "Y" Work for the Chinese Army

RICHARD H. BITTER

IT was a reasonably quiet afternoon in the "Y" hut of the Chinese Expeditionary Forces in Siberia. Six or eight soldiers were throwing a bean-bag around the large common-room; a few more were looking at newspapers, and two were playing *wei-ch'i* next to the stove in one corner, oblivious to the snares or monotonies of soldiers' lives. In the officers' room the phonograph was playing some popular theatrical song, and in the class-room forty-five men were applying themselves in an attempt to learn the phonetic system of writing.

I was typing a letter in my own room, and was too busily absorbed in that occupation to pay much attention when a visitor invaded my office. A friendly nod I gave him, and then continued with my letter. He dropped into a sympathetic semi-silence, made several trips of inspection round my room, commenting with an "mm" or an "ei" on such unusual articles as hair-brushes, the typewriter and paper-clips, and then picked up a book from my table. He had been reading it assiduously for some minutes when another private came unknockingly in, and seeing me busy opened conversation with the soldier instead of with me.

"What book have you got there?" he asked.

"A Bible," was the reply.

"Oh," said the newcomer, "I'm a Christian; perhaps I can help you understand it."

And then he started to read his favorite passages. In the midst of the readings a third man arrived—then a fourth. The fourth volunteered the information that he had been to his village church six or eight times—though he was not a Christian—and knew a couple of fine stories from the Bible. He read them, and a few minutes later picked up a hymn-book. He and the Christian sang their favorite songs; and before I knew it—my back turned to them all the time as it was—a regular service, all the more valuable because of its spontaneity and voluntary leadership, was going forward. It is needless to add that these men were followed up and may already be well along on the road to Christianity.

This is only one example of the extent to which new scenes, new ideas, and a broadening conception of life has opened up the possibilities for the reception of Christian propaganda and advantages on the part of these lads of the G. E. F. One of the most characteristic remarks I can remember was that of an officer not long ago, who said, after a church service in the hut: "A year ago I would have become angry if you had invited me to church; now I am glad to come."

Even those soldiers who are on home service are removed from their own village and their wonted ways, and suddenly thrust into a new life, a life which increases their susceptibility both to those terrible vices, which only an army knows, and to Christianity,—whichever gets there first.

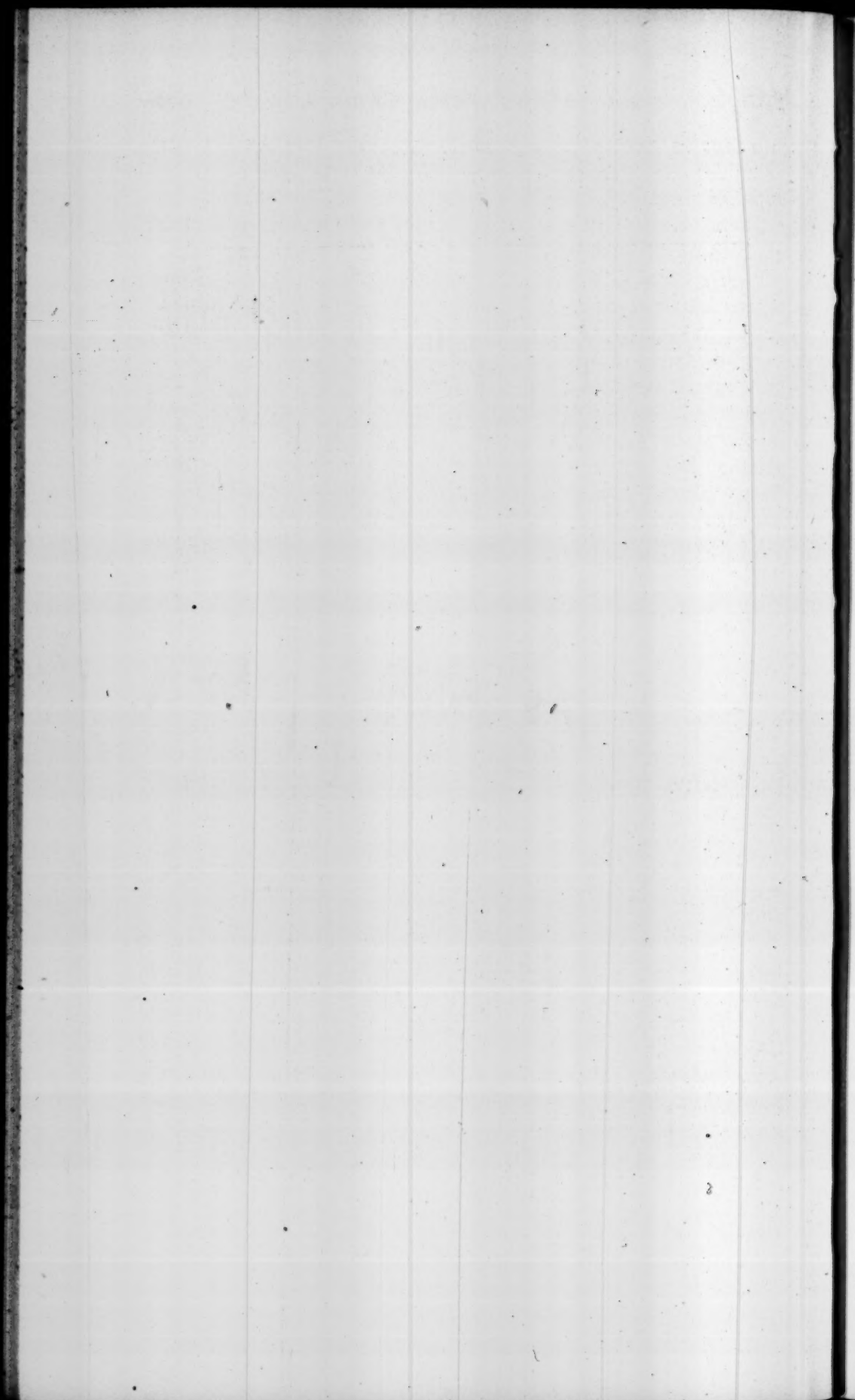
In order to stimulate these susceptibilities in the right direction, the Young Men's Christian Association, under the War-Work Council of the International Committee, has opened up this regularly organized unit for the 3,000 Chinese soldiers in the Siberian expedition. Rev. Robert R. Gailey of the Princeton University Center in Peking began the work in the fall of 1918, assisted by three Chinese secretaries. Since then the staff has changed entirely, but the unit is still active. Its headquarters are at Nikolsk, about seventy miles north of Vladivostok, where the equipment and methods of work are very much the same as those of the "Y" with the A. E. F., and the other allies in Siberia. Work is also carried on for the Chinese in the International huts at Harbin and Vladivostok,



Music hath charms even in cold Siberia. This group of merry-makers is standing in front of the only "Y" hut for Chinese soldiers. Two of the secretaries may be seen over the shoulders of the men.



A corner in the officers' room of the Chinese Army Y. M. C. A. hut Nikolsk, Siberia.



and regular services are extended to the sailors on the gun-boat *Hai-jung*, in Siberian waters. A club-car, out-fitted and supplied from the Nikolsk headquarters, is kept in use on the railroad, taking frequent trips along the sections which are guarded by Chinese troops.

A stay of one day to a week is made at various points where small detachments of the soldiers are stationed, athletic goods, writing-paper, chocolates, books, phonographs and other supplies being left behind when the car goes. Lectures, moving-pictures and other services are afforded *en route*. The joyous welcome that greets the car on its arrival at one of these lonely stations is compensation enough for the difficulty of getting there by means of the disorganized Russian rail-roads. Every place it goes the "Y" is urged to stay longer than it has time for. At one town we were met at the station by the major himself at 3 a.m. At another place a whole platoon of happy boys, having received permission from their commander to stay up till we arrived, piled into the car at two in the morning, played fiddles and phonograph, engaged in games and built toy houses till dawn.

Pioneer work with the Chinese army is the same as with all others. The soldiers see the advantage of the "Y" immediately, but the officers "have to be shown." As soon as they are convinced, however, of the benefits that the hut and its activities present, and see that there is no undermining of discipline and no political or insistent religious propaganda, they not only tolerate but encourage our activities. To most of them it is an entirely fresh idea that there can be such a conception as a wholly unselfish institution, charging nothing and making no conditions of service.

There are in China to-day a million troops,—nearly five times as many soldiers as there are students of middle-school grade or above. They are as susceptible and as open to new ideas as students are; and I imagine there are no more anti-Christian officers, in proportion, than there are anti-Christian school teachers. Yet in spite of their numbers and growing power for good or evil to the future of China, there is among them all only one unit for definite Christian service applying itself solely to the men of the army, except what is done by individual officers themselves.

The door is wide open. All that the soldier needs is a Friend.

Notes and Queries

1.—*How is the small progress of Christianity in China, compared with other countries, to be accounted for?*

(a) There is a good deal of loose and pessimistic thinking when it comes to comparing Christian growth with that of other mission fields. There is no mission field in the world except China where accurate statistical returns are kept, so that when people assert that there is a more pronounced movement in favor of Christianity in other countries than in China they are doing so on more or less uncertain evidence.

(b) China has an increase of about 20,000 converts a year.

(c) We have the smallest native staff of any of the large mission countries. Africa has 213 per million population; India 124; Japan 54; and China only 49. Now increase in converts depends very largely on native staff.

(d) China has the least number of communicants per 10,000 of any mission country, Africa having 53 per 10,000 population, India 18, Japan 14, and China about 8. These figures were presented in a report by Dr. Fleming of Union Theological Seminary about a year ago in an address before the Foreign Board Mission secretaries in New York.

(e) There is, also, the conservatism of the people and the further fact that needs to be considered,—namely, the group or class consciousness. Chinese think in terms of the group. Independent action is not nearly so common in China as in other mission fields. Moreover, there is the loss of face. I believe that there are thousands of Chinese to-day who would accept Christianity were it not for their fear of losing face with their group.

(f) Another cause for the small progress of Christianity in China is to be found in the restlessness and the inefficiency of the government. This has been a serious handicap to missionary work during the last five or more years especially.

2.—*Why are the Chinese churches not self-supporting like the early Apostolic churches?*

(a) They are not started in the right way.

(b) The Chinese Church is growing much more rapidly than the early Church ever grew, and self-support requires time.

(c) The early Apostolic Church was established largely with Jewish communities as a nucleus, and the principle of self-support and tithing was well established among these Jewish people.

(d) The early church was established in the homes. There was no church building, no church organization as we have to-day.

(e) Everyone was a preacher and no one regarded anything that he had as his own, but shared it with the Christian community.

What is the Matter with China?

I have just returned from an extensive trip across China. I was seeing things with fresh eyes, for I had been away from the field more than two years when I started on the trip. I tried to diagnose the situation.

What is the matter with China?

Ignorance ; Poverty ; Lack of leadership ; Lack of patriotism—no national consciousness ; Lack of moral fibre and the will to win.

In all that I have said nothing is new. All who know China are perfectly well aware of those things. The appalling lack, it seems to me, is leadership—in education, in politics, in the Church. Where are we going to get bigger leaders? We must have them, and have them soon.

I have spent much time in distributing tracts and in preaching to the common crowds, and I am still willing to do that work. The crowd must not be neglected. But the time has come when we must capture the middle and upper classes. Farmers say that blood and breeding count for much in cattle and poultry. Surely the same things count in men. You can find leaders in the lower classes, *but* you can get more leaders per square foot in the higher classes. That principle worked in Paul's day and I have seen it work in China. Therefore, in our schools and in our churches let us make special efforts to win the families where we may expect to find able sons and daughters.

We use the great discoveries of modern science and the wonderful inventions almost everywhere except in the Church. Manufacturers, farmers, merchants—all are using everything that science has to teach. In the Church we are still depending upon miracles. The very word miracle infers something that does not happen every day. Here we are discussing our every-day business—the discovery and training of leaders. And for regular, every-day business scientific, efficient knowledge and methods must be used. We still pray for our sick friends, but we also get the best physician or the most expert surgeon to be had. Let us still expect the Holy Spirit to work wonders, and at the same time let us use every discovery and device that the latest science has to offer.

China needs leaders—dependable leaders. She needs men whom God has touched. Unless the Church shall discover and train mighty leaders in sufficient numbers she will fail in the greatest hour of her history.

JAMES MAXON YARD.

Our Book Table

THE NEW CHINA REVIEW. June 1920. 73 Chaufoong Road, Shanghai.
Post free: in Great Britain, 25/-; United States, G. \$6.50; China,
Japan, etc., M. \$7.50.

This is an unusually interesting number. For both those who perforce have only a superficial knowledge of life in China, and those who are deeply versed in sinological lore, there is profitable reading. In "Reform in Chinese Mourning Rites" Mr. E. T. C. Werner translates Mr. Hu Shih's statement of his attempt to modify the ancient mourning rites on the occasion of the decease of his mother. In this, a delicate subject is frankly and ably treated. Most of us have understood that Confucius and Lao Tzû were "transmitters" rather than originators; but we have known little of the sources of their ideas. Under the title "The Earliest Articulate Chinese Philosopher, Kwan-tsz," Professor E. H. Parker takes us back to the sources of some of their thinking—thinking which had such diverse results. Considerable is said by this philosopher about the Tao; he is also considered the first definite political thinker in China. Mr. G. G. Warren gives the results of his study of:—"D'Ollone's Investigations on Chinese Moslems." The presence of an old and a new sect and their distinction and relations to political disturbances are brought out. Under "Taoist Tales" we are told of the "Quest for the Fungus of Immortality." Mr. Arthur Morley discusses critically "The Chronology of the Bamboo Annals."

We hope that all students in Language Schools have access to the *China Review*. It occupies a distinct place in promoting the understanding of China.

CHINESE JUNKS. *A book of drawings in black and white.* By IVON A. DONNELLY. Shanghai: Kelly and Walsh. Price, M. \$2.50.

Mr. Donnelly has prepared an interesting little book giving sketches in black and white of junks on the China coast, ranging in selection from the craft as seen in the Gulf of Pechili to those of Hongkong. With the exception of a short introduction by S. V. M. there are no descriptions of the twenty-six drawings. There is such an endless variety of junks on the inland waters of China that it is hoped Mr. Donnelly will continue his studies by making his next volume one that deals with this class.

J. C. F.

THE LOVE LETTERS OF A CHINESE LADY. By ELIZABETH COOPER.
Published by T. N. Foulis, Edinburgh and London. Price 6/- . Size 7
× 8½ ins.

This is a reprint of the first part of "My Lady of the Chinese Courtyard," which was published in America in 1914. The letters form a more artistic whole without the second part, which was

supposed to have been written twenty-five years later. The book is also improved by the substitution of reproductions of old Chinese paintings for photographs of scenery. The letters are poetical and charming, and the writer has used with skill translations of early Chinese poetry. Many Chinese customs are carefully described. The comment of a Chinese lady who read the book is interesting. "Chinese women do love their husbands with their hearts, but they do not write it out as in these letters. They write to their husbands very humbly, and not as if on an equality. The writer must be a Christian because no heathen could imagine the goddess Kuanyin to be as good as she thinks her."

M. E. F.-D.

THE EDUCATIONAL DIRECTORY AND YEAR BOOK OF CHINA 1920. *Edward Evans & Sons, Shanghai. Mex. \$3.00.*

The five hundred pages of this, the sixth issue of *The Educational Directory*, are not confined strictly to matters educational. The "Review of the Year 1919" gives a running summary of the principal events political, educational, and social. There is also a section giving the officials and departments of the Government of China and, between pages of advertisements, a Chinese calendar and list of Chinese Festivals for 1920. The work of Shantung Christian University, Government Teachers' College, Nanking, and the Shanghai High School are given special treatment. There is a list of educational societies and other organizations. A short article on the origin and significance of the Chinese Phonetic Alphabet is given by Mr. Tseu Yih Zin. For the benefit of students desiring to study abroad attention is given to British and French University degrees. One wonders why nothing is said as to the American side of this subject. Is it too vast? There are useful directories of teachers and of schools. One misses, however, a few articles, such as formerly appeared, giving the result of definite thinking on specific educational problems. The book is very useful for reference. To us the statement—that missionary societies spend annually more than M. \$12,000,000 on educational work in China—seems too high. We wonder where the editor got this figure.

THE REBIRTH OF KOREA. By HUGH HEUNG-WO CYNN, *Principal Pai Chai Haktang, Seoul, Korea. The Abingdon Press, New York. Price \$1.50 (gold) net.*

The title of this faithful and courageous record and interpretation is a happy and significant one. We associate "Korea" with national disaster and a suffering that calls out our deepest sympathy, but the optimism of the writer and the spirit of the people find expression in the fact and promise of "rebirth," rather than in the possibility of national death and racial obliteration.

Chapter I begins with the incidents connected with the declaration of independence of Korea in March of last year. Chapter II continues the story of agitation and repression. Chapter III treats of Christian Missions and Militarism. The next three

chapters deal with Causes, Chapters IV and V speaking of Japanese administration. Whilst we read of the rigour of military administration we find credit also given to Japan for material improvements during the past eight years. Three groups of Koreans are described,—the progressives and reform elements, "profoundly sorrowful" over the termination of separate existence of the country; the indifferent and self-sufficient, failing to comprehend the true import of the political disaster; and those who placed themselves under the influence of the Japanese.

All missionaries will be interested in Chapter VI which shows that Christianization has meant the democratization of the people of Korea. Among the reasons given for the extraordinary growth of the native church, are: Christian teaching makes for an abundant life, Christianity recognizes the personality of individuals, gives an undying faith and a living hope, and teaches self-sacrifice for the fulfilment of life's mission.

In the last two chapters we find much valuable retrospect and prospect. There is indication that Japan's object in obtaining preponderating interests in Korea is the hegemony of Asia, in fact the militarists of Japan seem to be imbued with the idea of a pan-Asian empire. On the other hand there is hope in the awakened social consciousness of Japan; the new intellectuals, the restless industrial class and the conscientious Christians will look with sympathy on the demand of Korea for the fuller application of the principles of democracy.

Whilst there is possibly a natural bias in the writer's viewpoint and method of treatment of the subject, it is quite evident from the facts supplied that the military form of government has once again shown its inability to act as a constructive and conciliating force in time of peace: and it is to be hoped that the abundant evidences of unrest among the people will lead to the removal of the many causes of irritation and bitterness and the initiation of a broad and sympathetic policy in Korea.

G. M.

A NEW SOCIAL ORDER. HARRY WARD. *The Macmillan Company, New York.* G. \$2.50.

Mr. Ward emphasizes the three fundamental principles of the Christian religion, as:—the value of personality, the necessity of brotherhood, and the law of service. This volume is, therefore, an attempt to pull these principles down out of the air and show their workableness in daily life, especially in regard to matters industrial. He deals with the nature of the new order, its ideas of equality, universal service, efficiency, personality and solidarity. He summarises, criticising when necessary, the programs for the new order of the British Labour Party, the Russian-Soviet Republic, the League of Nations, the Socialist Party, the Independent Labour Party, and the Churches, etc. These are all taken to be phases of one world-wide movement for more just and equitable condition of living. He charges the Church with being in part at least desirous of maintaining the present social status and of being held back by vested interest. It is, therefore, in danger

of subservience to the financial system and of being controlled by property interests.

This book helps one understand the process of organization now going on in the world around the ideals of brotherhood. The author is making an earnest attempt to show what the principles of Jesus mean when forced to their logical conclusions. Such a book is stimulating and inspiring, and cannot but create a greater desire to promote social living in accordance with the principles of Jesus. It is, at the present juncture, a most excellent book for Chinese and Western Christian leaders in China to read.

CHILDHOOD AND CHARACTER. By HUGH HARTSHORNE. *The Pilgrim Press, Boston. Price: G. \$1.75. Postage extra.*

This volume we find both easy and pleasant to read and profitable withal. It deals with the development of character from the religious view-point. Starting with the baby it takes us through the different ages, introducing us to matters of individual capacity, environment and heredity as we come to them in thinking. The general aim of religious education should be to find for the natural capacities a "satisfactory release" in the service of the social whole and so to produce a "Christian type of life." While dealing with educational and biological theories, the book is more practical than many of its kind in that after dealing with the needs of each age, the attempt is made to find the purpose of religious education for that particular age, together with principles of methods suited to achieve that purpose. The book follows the Dewey, Thorndyke, and Coe school in emphasizing the fact that growth comes through activity. The author attempts to help the reader see how to give a meaning to religion that is within the scope of children responding at any stage of their life. He helps us to understand child experience, and how to control the environment to reproduce them. The book concludes with an appendix on "Things children do and say" and a suggestive bibliography. This volume seems to be within the capacity of college students in China and more than usually helpful in helping to understand religious education.

R.

ROMAN EMPEROR WORSHIP. By LOUIS MATTHEWS SWEET, S.T.D., Ph. D., *Prof. in the Bible Teachers Institute, New York City. Boston: Richard G. Badger. Pp. 153 (with index) 5 1/4 x 8 1/4 in. \$2.00 gold. World Worship Series. Shanghai: The China American Publishing Co.*

This thin volume (said to be the only book written in English on Emperor Worship) is a scholarly contribution to the analysis of the origin and development of the Ruler Cult, in ten chapters. It is first considered very briefly in Babylonia, Persia, China, Japan, and Egypt, in the Macedonian-Greek period, and finally with fulness in the Roman Empire. The two closing chapters study its relations to Polytheism, and to the Judea-Christian Movement.

The author finds that the worship of great and powerful men is "universally indigenous to every soil." Paganism, even when

decadent monotheism, "universally and spontaneously produces deification" (p. 41). Chinese students of their own history and customs would do well to examine this compend, in connection with Dr. De Groot's larger works exclusively relating to China.

A. H. S.

THE SOURCE BOOK FOR THE LIFE OF CHRIST. By HIRAM VAN KIRK, Ph. D. Fleming H. Revell Co., New York and London. 178 pp.

This book at first appears to be little different from the various *Harmonies* already available for students of the New Testament. But further study discloses certain unique and valuable features. To begin with it is not confined to the Four Gospels, but includes material drawn from St. Paul, Josephus, and other writers of historical reliability. The Analysis also is freshly worded—"The Gospel of the Infancy," "The Gospel of the Preparation," etc.,—and with discriminating variations from the usual divisions, making for a clearer insight into the literary methods of the evangelists. It also contains in very brief and tersely stated paragraphs a "Conspectus of Sources," giving the results of modern critical study alike of the canonical and non-canonical writings which furnish material for the subject. The position in each instance accords in general with the consensus of sane scholarly present-day criticism, though certain conclusions are stated with a finality which ignores the fact that contrary views exist. The Harmony of the four texts follows the standard arrangement, with old Testament references and non-canonical quotations as footnotes. Perhaps the most useful feature is the unpretentious notes at the end of each section which while compact are most illuminating and contain what a busy teacher would have to spend much time in gathering elsewhere. The book seems especially adapted as a text-book for classes in English of advanced theological or arts college students, or as a reference book in preparation for teaching others where only the simpler phases of critical study are of interest. For either purpose it is perhaps the most satisfactory volume yet published.

J. L. S.

SOCIAL WORK AMONG WOMEN WAGE-EARNERS.

INDUSTRIAL WORK SERIES: 1. *How to Begin—Organization*; 2. *The Industrial Club and Its Program*; 3. *The Federation—an Industrial Movement*. By ERNESTINE L. FRIEDMANN. Published by National Board of Y.W.C.A. of U.S.A., 1918-1919.

The three leaflets above named have to do with women wage-earners in various trades and industries, where they "need protection covering hours, wages, conditions of work, insurance against hazards, accidents, illness, etc." They are prepared for the guidance, primarily, of Association secretaries and committee members interested in work among this group of women and girls. The first leaflet gives a programme for the study of the industrial girls and their environment, such as, the industrial community, the factory, home life, etc., and also discusses the essentials of organiz-

ing for work among them. The second leaflet treats of the club or co-operative life of industrial girls, its programme and how to organize for it. Besides the fellowship and wholesome social life which the club affords, emphasis is placed on the value of the club as a means of developing leadership, self-government, and social responsibility. The third leaflet describes the movement for the federation of industrial clubs. The purpose of such federation, as stated, is to unite all groups of wage-earning women, to dignify labor among women in industry, promote group action, and to develop leadership among wage-earning women for work in behalf of themselves and of others. Useful lists of reference books and magazines on social and economic subjects are given in the leaflets. In the third leaflet, there is an excellent course of study on industrial and personal efficiency, industrial and social problems, etc., which will be found useful to study groups in practical sociology. With the introduction of the modern factory and mercantile system into China, female labor is bound to become an important factor in the economic and social life of our people. These leaflets by Miss Friedmann, containing as they do the wisdom of years of experience and observation, will be very helpful to those who are interested in the problems which female labor raises and in the welfare of wage-earning women.

Y. Y. TSU.

ENLISTING FOR CHRIST AND THE CHURCH. By HOWARD AGNEW JOHNSTON. Association Press, 347 Madison Avenue, New York. Price \$1.00 Mex. 180 pages.

This book would be useful to missionaries who train Christian workers, and also to those who prepare inexperienced Christians for the week of evangelization. The object of the book is to aid ministers in the home lands to train their church members in personal work. Plans which have proved helpful are described in detail, and there is careful teaching on Scripture answers to the common excuses and objections of unbelievers and nominal Christians. The matter is arranged for use in a Study Band, but if so used the simple questions given at the end of each section might be found unsuitable, as they can be answered by the exercise of memory, and no problems to be solved by individual study are suggested. If the necessary alterations and adaptations were skilfully made, a translation of the book would benefit Chinese Christian workers.

M. E. F.-D.

MISSIONARY SURVEY AS AN AID TO INTELLIGENT CO-OPERATION IN FOREIGN MISSIONS. By ROLAND ALLEN, M.A., and THOMAS COCHRANE, M.B., C.M. Longmans, Green and Co., 39 Paternoster Row, London. 1920. 6/- net.

The title describes the purpose of this book and the book proceeds carefully within the limits of that purpose. It is the authors' contention that the end for which the work surveyed is undertaken should govern the survey of the work; and that this aim should be the same for all forms of mission endeavour. Pos-

sibly the argument for survey itself is no longer so necessary. But in the light of recent survey activities, this attempt to present tables whose questions constantly imply dominant purpose and relation deserves thoughtful examination.

H. C.

A STUDY OF FOREIGN MISSIONS. *Factor 1. Where are the Missionaries?* SIDNEY J. W. CLARK. Published by Marshall Bros., Paternoster Row, London, E. C. 4. 1/- net.

The first of a series of pamphlets called "One Factor at a Time" series. This pamphlet attempts on a study of statistics to discover where the missionaries are and in what ratio the different fields are supplied therewith, with a view to drawing up a "Table of Urgency." This, the author, who has visited a number of mission fields, thinks will work for the "wise advancement of the whole world." It is of course prepared for laymen.

MISSIONARY AMMUNITION. "*The Testimony of Government Officials to Missions and Missionaries.*" Prepared by a Committee of the Foreign Missions Conference of North America. 40 pp.

This "Number Seven" of this periodical is given up to a collection of statements by public men throughout the world and covering several decades of time, regarding the worth of Christian Missions. These "government officials" are the highest administrative officials and diplomatic representatives from governments all over the world. Some of them have been from the beginning sympathetic with the work, while some say frankly that they have been converted from a hostile or cynical attitude to cordial friendship and support of the cause by first-hand knowledge of the facts as to valuable results of the work. The testimonies are interesting and convincing.

The volume is usefully indexed. At the end is a list of Decorations and Honors recently conferred on missionaries by various governments. It will be useful for missionaries and other Christian leaders, and discriminating use could be made of it among certain public men.

J. W. C.

SOMEWHERE IN ALL THE WORLD. By CHARLES T. PAUL, *College of Missions, Indianapolis, Ind., November, 1919. Pp. 100, profusely illustrated. Gratis.*

This "latest call to Christian students from foreign fields of disciples of Christ," is an appeal issued by the Joint College Recruitment Visitation of the Foreign Christian Missionary Society and the Christian Women's Board of Missions for one hundred and eighty new missionaries wanted for eleven countries. It is the most elaborate, definite and striking call to foreign mission service which has ever come to our attention. It succeeds a similar call issued in January of 1919, asking for 156 new missionaries, of whom fifty had definitely enlisted by November. Every position is described in detail, with illuminating maps and beautifully executed

reproductions of excellent photographs showing the cities needing workers and the plant already in operation. This is a splendid reinforcement of the spiritual appeal and must be stimulating to givers as well as to possible volunteers for service.

B.

CONSCRIPTS OF CONSCIENCE. By CAROLINE ATWATER MASON. *Fleming H. Revell Co., N. Y., 1919. Gold \$1.00 net. 12 mo. cloth.*

Mrs. Mason has again put the missionary cause under obligations by this little story which reminds at least one reader of her "Little Green God" which made a strong appeal to college students twenty years ago. It is a plea for life dedication to medical missions on the part of those who have already heard the call to medical service in France and who cannot be content hereafter with a small task or the limited horizon of an ordinary home practice. The heroine made a great success as a physician during the war, and on her return to America was led by an interesting sequence of events to offer herself as a substitute for a Chinese girl medical student whose career is cut short by a motor car accident in New York City. The story will be useful among medical students and is particularly interesting to those who care for China.

B.

NOTES ON FARM ANIMALS AND ANIMAL INDUSTRIES IN CHINA. CARL OSCAR LEVINE, *Bulletin No. 23, Canton Christian College. 6X9.*

This bulletin of fifty-four pages gives information and data on the following subjects: Poultry, Chinese Incubators, Swine, Sheep and Goats, Horses, Cattle, Water Buffalo, Milk Analysis and Records, Dairying in Southern China, Diseases of Cattle and Water Buffalo, The Future for Live Stock in China. A bibliography is given at the end of each chapter. The information is all good, but best and most interesting where it is based on the author's personal observations.

J. H. R.

BRIEF MENTION.

25 YEARS. Illustrated Annual Report of the Young Men's Christian Associations of China. 1919. National Committee.

This report is a collection of pictures and charts with a statistical report at the end, the whole showing the growth of the Y.M.C.A. in its twenty-five years' service in China. The graphic form in which the report is presented cannot help but secure attention and increased sympathy for this organization.

Nos. 3 and 4, of the 1920 Volume of the CHINA SUNDAY SCHOOL JOURNAL.

Contains helpful material on the Phonetic Script. No. 3 is given up to a "Phonetic Picture Dictionary" and No. 4 contains an article by J. H. Bruce on "The Analytic Method of Teaching the Phonetic Script." These articles are of special significance at the present time.

LAWN GRASSES FOR SOUTH CHINA. H.B. Graybill, M.A., Canton Christian College. Bulletin No. 25.

THE ANNUAL REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY FOR 1919.

While this society had an increase in circulation there has been a serious decrease in printing owing to cost of paper and labour. Up to date this Society has published the Bible or parts thereof in thirty-one dialects or languages in China. And in the one hundred and five years of its life has circulated nearly forty-three million copies of the Scriptures. The new Mandarin and Wenli Bible went well. Of the new Mandarin Bible nearly seventeen thousand copies were sent out. Of fifty-seven thousand copies of the Scripture in Chiu Yin, forty-four thousand copies have been called for up to the time of the issue of the report. In all about 351 men have been doing colportage work during the year. The Report refers to a renewal of interest in the Romanized which is possibly one of the indirect results of the emphasis on the Phonetic.

Correspondence

NEWS LETTER IN CHINESE
BRAILLE.

*To the Editor of
The Chinese Recorder.*

DEAR SIR: A Quarterly News Letter in Chinese Braille is issued by the China Continuation Committee's Special Committee on Work among the Blind in China. A copy is sent free to all the blind in China who can read the Union Mandarin Braille System. At present as each page has to be written by hand, only one copy can be sent to a school or society. The Committee is anxious for the names and addresses of all those who desire a copy, or who know of some blind person who would appreciate having it sent regularly. Over thirty names are already on our lists, but there must be many more who should receive the letter.

Please send all names and addresses in English and Chinese to G. B. Fryer, Superintendent, Institution for the Chinese Blind, No. 4 Edinburgh Road, Shanghai.

Yours faithfully,
GEO. B. FRYER.

LEGIBILITY OF PHONETIC.

*To the Editor of
The Chinese Recorder.*

DEAR SIR: In the autumn of 1918 I was asked to write an article for the China Mission Year Book on the problem of illiteracy in China, in which Mr. F. G. Onley collaborated with me at my request. After enumerating various results which have been attained by the use of Kuan-hua Tzŭ-mu literature I gave expression to the truism that whatever can be accomplished with Kuan-hua Tzŭ-mu can equally well be accomplished with any other system of phonetic "*which proved to be sufficiently legible.*" About that time the China Continuation Committee issued a recommendation to all missionaries to make use of Chu Yin Tzŭ-mu, a system which I feared, on purely theoretical considerations, would not prove to be "sufficiently legible" to accomplish all that had been proved possible with Kuan-hua Tzŭ-mu. In the summer of 1919, after much diligent inquiry, some of my fears were laid at rest by a letter from Miss

Cable in Shansi, who had at last proved in practice the possibility of teaching illiterate people to read Chu Yin Tzŭ-mu. A letter of jubilation which I wrote to the phonetic propagation committee, on the establishment of this point, is probably the cause of a general impression, which I have evidence has got abroad, that I have been able to abandon the use of Kuan-hua Tzŭ-mu entirely, in favour of Chu Yin Tzŭ-mu. I have seen statements of this kind in American magazines. *In the same letter* in which I expressed my joy in the fact that Chu Yin Tzŭ-mu had been at last successfully taught to illiterates, I went on to say that sufficient evidence was not yet forthcoming to shew that it would not be found necessary, even yet, to supplement the use of Chu Yin Tzŭ-mu with something more easily legible by illiterates.

At the present juncture I will confine myself to asking you to give publicity to the fact that I have not abandoned the use of Kuan-hua Tzŭ-mu, and that in spite of prolonged investigation and inquiry I have not yet been able to satisfy myself that I should be justified in doing so. The reason why I feel this is because the *legibility* of Kuan-hua Tzŭ-mu makes it possible to teach many illiterates to read, in circumstances where failure would be inevitable with Chu Yin; and because in many circumstances the only way in

which Chu Yin can be taught to illiterates owing to limitation of time under personal instruction is by first teaching them (in the short time which frequently is all that is available), to read Kuan-hua Tzŭ-mu, and then supplying them with a key to Chu Yin which they can master for themselves at their leisure. Such a key is printed in the Kuan-hua Tzŭ-mu version of St. Luke's Gospel (British and Foreign Bible Society).

On the other hand, I do not wish it to be thought that I do not appreciate the invaluable service which is being rendered by those who produce literature in Chu Yin Tzŭ-mu, and teach that system directly to all who can remain under instruction long enough to master it by the direct method. The mere fact that, apart from any missionary activity, many thousands of people learn Chu Yin Tzŭ-mu, is alone sufficient to constitute an urgent demand for Scriptures and other religious literature printed in that system.

I am shortly leaving China on furlough, but my brother, Dr. E. J. Peill, of the London Mission, Siao-chang, Chihli, would, I am sure, be glad to communicate with anybody interested in the question of how to teach the greatest number of illiterate Chinese to read, in the shortest possible time,—a question surely which should interest not a few!

I am, dear Sir, years truly,

SIDNEY G. PEILL.

Missionary News

THE NATIONAL CHRISTIAN CONFERENCE.

On May 26th and 28th respectively, the Committee of Arrangements for the National Missionary Conference called for 1921 met in Shanghai.

The Committee is composed equally of Chinese and foreign members. A number of important actions were taken:—

It was voted that the Committee proceed on the general expectation that churches and missions appointing delegates will pay the expenses, but that an appeal should be made for funds from which the general expenses of the Conference will be met, from which grants can be made to make possible the attendance of delegates from more distant places and from church bodies in cases where the missions or churches concerned find it impossible to make the necessary financial provision. Considerable time was given to discussing the topics of the Conference. These are not yet worked out in detail but it was felt that in view of the forthcoming Survey that the principal subject of the Conference would be the future task of the Christian Movement in China.

It was voted to ask Rev. E. C. Lobenstine to be the Executive Secretary of the Committee and to take steps to secure a Chinese Executive Secretary. The other officers of the Committee are:—*Chairman:* Bishop MOLONY. *Vice-Chairmen:* Rev. Z. E. KAUNG and Dr. J. T. PROCTOR.

On the question of the basis of representation through which 80% of the China delegates are to be secured it was voted that there should be one representative for each thousand communicants or fraction thereof, it being understood that no group of churches with less than two hundred and fifty communicants should be entitled to a representative, and that the number of representatives shall be determined by the number of communicants in diocese, conference, presbytery or district association, etc., or such a group as is in general co-terminus with the "Mission." Missionary delegates are to be on the basis of one representative to every twenty missionaries (including wives) or fraction thereof; and no representatives for Missions with less than ten missionaries. It was decided, too, that the language of the Conference should be in Mandarin and English.

CHINA FOR CHRIST.

The Central Committee of the China for Christ Movement appointed by the China Continuation Committee in accordance with the request of the organizing Committee of the China for Christ Movement met in Shanghai on Thursday, May 27th.

Mr. David Yui is Chairman of the Committee and Dr. C. Y. Cheng is Secretary.

It was decided that the slogan of the Committee should be in Chinese "Chung Hwa Kwei Chu," and in English "China

for Christ." The immediate objectives are as follows:—

1. Promotion of intercession by the formation of local prayer groups, and the observance of a Day of Prayer for the winning of China for Christ, to be held on Saturday, October 10, 1920.
2. An effort to secure a literate church by the end of 1921, that is every Christian able to read the Bible.
3. Emphasis on personal work urging every Christian to seek to win at least one other for Christ before the end of 1921.
4. Systematic giving.
5. Emphasis on the duty of expressing the Christian faith through unselfish service, seeking to enlist every Christian in some definite form of service.

The Executive Committee was also urged to take immediate action to secure Mr. F. S. Brockman and Dr. Chang Po-ling to lead the movement.

Plans were also made for the issuing of Bulletins and the securing of speakers to present the Movement.

MARTYRS' MEMORIAL SERVICE.

June twenty was the twentieth anniversary of the beginning of

the siege of Peking. In honor of the anniversary two impressive meetings were held in the Martyrs' Memorial Hall of the Chinese Y. M. C. A., Shanghai, on that day. The afternoon meeting was in English and the evening in Chinese. Dr. Arthur H. Smith was the speaker at both meetings. Dr. Y. Y. Tsu of St. John's University was the presiding officer at the afternoon session and Rev. E. G. Tewksbury and Dr. D. MacGillivray took part.

The evening session was joined in by all the churches of Shanghai, the pastors occupying the platform, and Mr. David Yui presiding. At this session, Mr. Gardner Tewksbury told of his experience as a boy in the siege. The messages of Dr. Smith on these occasions emphasized the qualities of heroism shown by the martyrs and the results that had come in the past two decades as the result of their faithfulness. Special attention was called to the four handsome brass tablets in the Hall giving the names of 2,010 Chinese and 208 foreigners, all martyrs, nearly all of them making the great sacrifice at the time of the Boxer Troubles in 1900. These tablets stand as a permanent memorial of the heroism of those whose example has meant so much to the Church since that time.

New Methods

The teaching of the Phonetic has been the means of attracting some to the study of the Gospel and has in some instances brought certain individuals into the church.—E. MCNEILL POTTEAT, Kaifeng.

We borrowed from Hinghwa the plan of two months' station classes for women, teaching them to read by the Romanized Bible method. At the close of the two months the majority could read their Bibles. We think it

one of the best instructive methods yet used by us.—CARRIE M. BARTLETT, Lungtien, Fu.

During the past year we have set three evangelists free from all station work to go from village to village in regions never before visited, preaching the Gospel. As a result thousands have heard who never heard before, many have shown interest, and some have been converted. Two bugles have been used to gather the people together.—WM. CHRISTIE, Titao, Kansu.

The only new form of work attempted here during the past year has been evangelistic work in the prison. Prisoners are divided into fifteen squads; one squad received Christian instruction each day for half an hour. We have a band of twenty-four workers, many of them volunteers, who undertake this duty in rotation.—JAMES MC-WHIRTER, Kirin.

The only new departure has been a kind of adaptation of Salvation Army methods with band and banners. It is led and in the main supported by the local Christians. The object is to make a spectacular appeal to the people in the city and the country and so rouse interest. Posters and handbills are also used. As to effectiveness it is too soon to express opinion, but it certainly gains a hearing, and just now every thing of a military nature is approved and gives the impression of patriotic feeling. This it is thought will make some favourably disposed, who would otherwise have stood aloof. The schools have taken it up with unusual enthusiasm and as a method of getting young people into the active

work it can be recommended.—CARL F. BLOM, Yüncheng, Sha.

With the use of home made lantern slides depicting Christian work attempted in this district and the Christian principles expressed, we have been able to present an apologetic introduction to Christianity to some fifty audiences, totalling over fifteen thousand people. In the summer we sent Christian school boys to out-station districts with preachers who did good work and derived much benefit. At Christmas we congratulate all Christian parents who during the year have had births in the family. At Easter there is a memorial service for all members who have died during the year, followed by a visit to the cemetery to put flowers on graves, a service, and a feast. Both these things are very popular.—A. G. ADAMS, Suifu, Sze.

The Peking Station of the American Board has begun a program of Social Service, following its survey of last year under Mr. S. Gamble, in co-operation with the Y. M. C. A. and Y. W. C. A., all three bodies sharing the financial support of \$1,800 at the start. There is a program of considerable breadth. What we have really done is to start (1) boys and (2) girls night-schools (seventy and forty scholars each); (3) men's and (4) women's winter work houses; (5) weekly lecture course; (6) sanitation and health lectures and demonstrations; (7) house to house visiting; (8) social "get together meetings" for the gentry of our block, etc.; (9) poor relief in co-operation with the Police. We have opened an office on the main street of our parish church

as a center for the above and the Y.M. and Y.W. workers make it their headquarters. It adjoins the church workers' office and the work is so new, and as yet the results are so indefinite, that we hesitate to publish it or list it as an "effective" new "method of work." It is to us a new attempt. We also have a Chinese superintendent of city

evangelism, trained in the U. S. and France on a foreign scale salary and a Chinese pastor superintendent of country station classes, and are calling another Chinese pastor for superintending country out-stations. All these are forms of work formerly done only by foreigners.—G. D. WILDER, Peking.

Gleanings from Correspondence and Exchanges

In the Monthly Notes of the China Inland Mission, Miss Gregg speaks of a mission at Tsing-chowfu attended by about 400 women who represented 67 villages. On the third day 37 went into the Enquiry Room.

Foochow has been stirred by the work of Miss Dora Yü, who went there on the invitation of the Chinese. She has been especially effective among the women and girls.

Approximately twenty-five million people have been enlisted by the thirty denominations co-operating in the Inter-Church World Movement to be approached during the United Financial Campaign that was to take place, beginning April 25th.

In the Inter-Church Bulletin for April 24, 1920, Dr. Joseph E. Lawney, who has recently come to China to do medical work, is quoted to this effect: "There are exactly 93 women physicians in China to-day, and two hundred million Chinese women and millions of children requiring the service which women physicians could give."

We have received a circular from Tsing Hua College, Peking,

which aims to find summer work for the students:—(1) for those who need financial assistance; (2) for those who desire practical experience. This is a plan which is growing and we are glad to see this school take it up.

Our Jewish friends are rejoiced at the action at the San Remo Conference which recognises the right of the Jews to National Self-determination. To them it is the beginning of another Redemption. There are signs of their responding to this opportunity to build a National Home.

The Shanghai Y.W.C.A. held a spring Bible Conference from May 8th to 14th. The attendance kept up steadily from day to day, the average being 69. Women's Work in the Church was presented by Miss Priest, Children's Work by Miss Bryan, and Girls' Work by Miss Lester. The lecture course each day was conducted by Mr. T. C. Wu, a returned student.

The Y.W.C.A. is to open a Summer Camp at Lily Valley for Chinese young women during July and August. About twenty are to be provided for at first. Miss Helen Sanger, a Secretary

of the Y.W.C.A., Dr. Clara A. Sargent, Secretary for Public Health, and Miss Wang of Nanking have this camp in charge. This camp is in response to a long felt need.

The Bulletin of the North China Union Language School shows that during 1919-1920 two hundred and forty different students were enrolled in the school. These students represented 24 missionary societies, 5 legations, and 12 foreign firms. In the work of the school the chief stress is put on teaching the students to understand and speak the language. An interesting series of lectures is also listed.

We have received copies of an interesting paper read before the Changsha Missionary Association by Mr. R. K. Veryard on "The Duty of the Christian Movement to the Students of Changsha and a Suggested Plan of Co-operation." Simple charts at the end show the types of co-operation for this work now in existence leading up to the one proposed by Mr. Veryard which seems to be a step in advance.

The information collected by the Inter-Church World Movement from several foreign mission Boards shows that it is costing from one-third to one-half more than it did before the war for the support of the same amount of mission work. In some regions the cost of living has advanced as much as 400%. Missionary salaries have been increased in amounts ranging up to 50% in advance of pre-war figures.

Hearty congratulations are to be extended to Rev. B. Curtis Waters, on the bestowal of a gold medal by the Provincial Government of Kweichow in re-

cognition of his thirty-three years of service there in educational and other types of work. The medal represents the highest honour that a Provincial Government can bestow. With it were presented six scrolls prepared by the Governor together with a photograph of himself.

In the January issue of the CHINESE RECORDER, Bishop Hind told of plans for a great parade in the interests of Christianity. In the meetings of the North Fukien Federation Council this plan was enthusiastically received but the preachers said it would look so much like an idol procession that outsiders would look down on the Christian faith as a result. For the time being, therefore, the plan of this parade is apt to be dropped.

The Bulletin of the Peking American School, which includes kindergarten, grade and high school work, shows that during 1919-1920 this school had 124 pupils. The aim of the school is to fit pupils for American colleges. The courses in Science are taught in the laboratories of the Pre-medical School of the China Medical Board. The students also have the advantage of courses in Music and Art offered by the Peking Institute of Fine Arts.

During April special meetings for women were carried on at Tsingkiangpu, under the leadership of Miss King. These meetings were not only well attended but exceedingly profitable for all. Tickets for attendance were given out every day. The chapel, planned to seat about 400, frequently had to accommodate between 500 and 600. The school girls not only attended but helped to reach the people. About 58,

inclusive of school girls, expressed a desire to be Christians.

The Fifth Quarterly Report of the Tientsin Anti-Narcotic Society shows the usefulness of such a society in assisting the officials suppress the traffic in drugs. From the opening of the Society up to and including April 30th they had discovered and participated in 203 cases. The Society has also used a motion picture of five reels entitled "The Devil's Needle." Unanimous action was taken that directors of this Society on accepting office be requested to sign an undertaking that the use of opium and morphia and other habit forming drugs is forbidden in their own households.

We have received the first copy of the "Hangchow Community News," of which Miss Joynt is editor-in-chief, and Mrs. R. F. Fitch co-editor. While this issue is typewritten they expect to print it in the near future. It is full of news and will undoubtedly help to unite the interests of the community. We note therein that the Union Evangelistic Committee of Hangchow is endeavouring to secure a returned student trained in journalism to assist it in its work. We note also that the Survey Department of this committee has surveyed the lottery business in Hangchow and hopes to use the information obtained in articles in the public press.

Special groups in the National Phonetic will be held this summer at Kuling and Peitaiho under the auspices of the Phonetic Promotion Committee. It is hoped thereby to summarize their experiences for the use of others. As far as we know all Mandarin-

speaking regions except the Wuhhan and Eastern Shantung districts are successfully using the International Spelling as advocated by the Ministry of Education. There are those, however, in these two districts who feel it wisest to teach adult illiterates, at least in the beginning, the spelling adopted for local sounds and idiom.

Extract from "Millard's Review" May 29th, 1920, page 653.

According to an announcement made recently by Dr. Alfred A. Gilman, president of Boone University, Wuchang, a new rule growing out of present political conditions will be enforced by the University authorities. It reads: "In the international situation in which the University is placed, the rule must be made that the political activities of the students must be restricted within the police restrictions of the moment. As much freedom will be granted within the institution as is deemed possible." The work in Boone is now going on as usual, although the University was closed up for a time on account of student movement.

The following is an extract from a letter written by Major Robt. L. Dickinson who was connected during the war with the United States Public Health service. It refers to the survey of mission hospitals in China made by Dr. Balme and Mr. Stauffer. "I want to congratulate you on a piece of work such as no other country has done. I know for I tried to do it during the war, having the power and the staff and the statisticians and the draughtsmen on the general staff. It should appear in the most conspicuous journal in America, and in England."

Personals

BIRTH.

JUNE:

1st, at Fenchow, Shansi, to Mr. and Mrs. Arthur W. Hummel, A.B.C.F.M., a son (Arthur William, Jr.).

DEATHS.

MAY:

17th, at Pingyangfu, Shansi, Miss E. L. Giles, C.I.M., of typhus and pneumonia.

JUNE:

4th, at Chefoo, Leif Viking, second eldest child of Mr. and Mrs. Theo. Sørensen, C.I.M., Tatsienlu, Sze. Age 12 years.

ARRIVALS.

APRIL:

22nd, Miss Helen Sanger, Y.W.C.A.

MAY:

7th, Miss Willy Stenfeld, Y.W.C.A.
22nd, from England, Rev. and Mrs. T. Cook and child (ret.), Miss H. M. Scofer (ret.), C.I.M.; Rev. and Mrs. Hardy Jowett (ret.), W.M.S.; Miss Fairbrother, Capt. and Mrs. Littlewood and family (ret.), U.M.C.

23rd, Rev. W. Little (ret.); from England, Mr. and Mrs. Arthur Moore and child (ret.), C.I.M.

24th, Miss N. Rodberg (ret.), S.E. M.C.

25th, Rev. A. E. Laraway, Ind.

29th, Miss B. Jakobsen, Miss B. Stabell, Rev. and Mrs. Thime, N.M.S.

JUNE:

1st, Miss T. Haakti, Miss Elma Viluwaara, Rev. E. V. Hoskinen, Rev. T. Hoskallio, F.M.S.

2nd, from U. S. A., Miss E. Barber, P.E.

20th, from U. S. A., Rev. and Mrs. J. H. Blackstone (ret.), M.E.F.B.; Dr. and Mrs. C. Newton Dubs (ret.), U.F. From England, Mr. D. E. Hoste, C.I.M.

DEPARTURES.

MAY:

9th, for England, Bishop Logan H. Roots, P.E.

23rd, for England, Mrs. W. C. Taylor, C.I.M.; Rev. and Mrs. E. F. Borst-Smith and family, B.M.S.; for U. S. A., Rev. and Mrs. J. W. Paton.

25th, for Norway, Rev. and Mrs. K. Tilleberger, Miss M. Kulberg, Rev. and Mrs. Grindvik and family, L. U.M.; for U. S. A., Miss Anne Lie, L.U.M.

26th, for U. S. A., Rev. and Mrs. William Davis, C.A.; Rev. and Mrs.

W. W. Lawton and family, S.B.C.; Rev. and Mrs. Joel Johnson, Rev. and Mrs. J. W. Jacobsen, S.E.M.C.; for Norway, Rev. and Mrs. Karl L. Reichelt, Mr. and Mrs. Martin Havstad, N.M.S.

28th, for England, Rev. and Mrs. A. I. Garnier, B.M.S.

29th, for U. S. A., Dr. and Mrs. A. W. Lagerquist and two children, Mr. and Mrs. H. Olson and three children, C.I.M.; Miss Harrietta Gardiner, P.E.; Miss Harriet Preston, Y.W.C.A.; Mr. and Mrs. H. E. Voss, U.E.; Prof. and Mrs. J. H. Reisner, U. of N.; Rev. and Mrs. T. J. Preston, P.N.; Rev. and Mrs. H. J. Voskuil, R.C.A.; for Canada, Dr. and Mrs. W. H. Birks, Ch. M.M.S.; for Norway, Rev. J. A. O. Gotteberg, N.M.S.

JUNE:

1st, for England, Mr. and Mrs. J. C. Hall, Miss F. H. Culverwell, Miss E. Higgs, C.I.M.; for Scotland, Rev. and Mrs. J. W. Inglis, U.F.S.

5th, for U. S. A., Miss Genevieve Lowry, Miss Ruth White, Y.W.C.A.

6th, for U. S. A., Dr. and Mrs. Theodore Bliss and son, Miss O. B. Tomlin, Miss M. E. Bender, P.E.; Mr. and Mrs. Egbert M. Hayes and two children, Y.M.C.A.; Rev. and Mrs. C. C. Talbot, U.E.; Mr. H. V. Smith, Y.M.; Dr. and Mrs. C. H. Barlow, Miss Stella M. Cook, Miss Grace A. Funk, Mrs. L. C. Hylbert, A.B.C.F.M.; Rev. and Mrs. J. P. Irwin, Dr. C. C. Bash, P.N.; Dr. and Mrs. G. Brubaker, Miss Emma Hornung, G.B.B.; Miss Olive T. Christensen, L.U.M.; Miss B. Pike, C.M.A.; for Sweden, Rev. and Mrs. Wahlquist, Rev. and Mrs. J. Ahs, S.M.F.; for England, Rev. W. W. Gibson, W.M. M.S.; Miss R. Jeffery, C.I.M.

12th, for U. S. A., Mrs. T. M. Wilkinson, Mr. J. W. Doolittle, M.E.F.B.; Rev. and Mrs. Plopper, F.C.M.S., Rev. and Mrs. Mather, Mr. V. Hicks, P.N.; Miss McCullum, Miss L. B. Collins, C.W.B.M.

14th, for Sweden, Mr. and Mrs. J. E. Olsson and child, C.I.M.; for Norway, Miss R. Hattrem, C.I.M.; for England, Miss F. Lloyd, C.I.M.

18th, for Canada, Rev. and Mrs. Carscallen, C.M.M.

19th, for U. S. A., Dr. and Mrs. Lewis Thompson, R.C.U.S.

20th, for Manila, P. I., Miss L. Major, C.W.B.M.

21st, for U. S. A., Mr. and Mrs. A. W. March, P.N.

